THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

VOL. LV.—NO. 42. PHILADELPHIA, WEDNESDAY, OCTOBER 19, 1887. WHOLE NO. 2754.

Entered as Second-class Matter in the Post Office, Phila.

THE MESSENGER.

ISSUED WEEKLY

BY THE

PUBLICATION BOARD OF THE REFORMED CHURCH

IN THE

UNITED STATES.

Office, 907 ARCH STREET,

PHILADELPHIA, PA.

For TERMS, &c., see BUSINESS DEPARTMENT.

Poetry.

The Yoke Easy.

All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies.—Ps. xxv. 10.

How infinite and sweet, Thou everywhere,
And all abounding Love, Thy service is!
Thou liest an ocean round my world of care,
My petty every day; and fresh and fair,
Pour Thy strong tides through all my crevices,
Until the silence ripples into prayer.

Vouchsafe, O God, to lead and guide me by Thy counsel here, and afterward receive me into glory.

Notes.

IT is a good sign when the Lord blows off the blossoms of our forward hopes in this life and taps the branches of our worldly joys to the very root, on purpose that they should not thrive. Lord, spoil my fool's heaven in this life, that I may be saved forever.—*S. Rutherford.*

GOD having in this world placed us in a sea, and troubled the sea with a continual storm, hath appointed the Church for a ship, and religion to be the stern, but there is no port but death. Death is that harbor whither God has designed every one, that he may find rest from the trouble of his soul.—*Jeremy Taylor.*

THE fruit-bearing powers of the Christian life are not exhausted in the act that secures salvation. Man does not receive spiritual competency merely in order to the salvation of his own soul, but that he may bring forth fruit unto God. The law of the Christian life is progress—growth and increase in every grace, the dying more and more unto sin, and the living more and more unto righteousness.—*North Carolina Presbyterian.*

IF we pray for any earthly blessing we must pray for it solely "if it be God's will, if it be for our highest good!" but for all the best things we may pray without misgiving, without reservation, certain that if we ask God will grant them, for what we desire we ask, and what we ask we aim at, and what we aim at we shall attain. No man ever yet asked to be, as the days pass by, more and more noble, and sweet, and pure, and heavenly-minded, no man ever yet prayed that the evil spirits of hatred, and pride, and passion, and worldliness might be cast out of his soul, without his petition being granted and granted to the letter.—*F. W. Farrar.*

I HAVE frequently seen on church windows the inscription, "Peace and Victory;" and beneath it a dove with a sprig of olive in its beak to represent peace, and the cross to represent victory. I have never been quite satisfied with the motto, for while it is true that the Christian enjoys peace, though in an enemy's land, and victory, through trusting in what was once the symbol of defeat, yet he does not enjoy them in the order indicated by the motto. Victory should stand first, and peace as its natural consequence. We can have the peace of submission without a struggle, and the peace of compromise without a victory; but God's peace, which passeth all understanding, never comes to the soul till a hard battle has been fought, and a glorious victory won.—*Rev. T. C. Reader.*

Communications.

For The Messenger.

The Observance of the Festival Days.

The Reformed Church has always laid great stress upon the festivals of the church year. The observance of Easter, Whitsuntide, and Christmas is a custom received from our fathers and handed down by them from the Reformation times; and as such it is one of our most frequent heritages. Through all the vicissitudes of our history we have cherished those holy days, which by their feasts and fasts commemorate the life, work, and Person of our beloved Redeemer. And from the contemplation of His precious life, death, and glorious resurrection and ascension in the observance of these days we have been gaining an ever fuller, deeper and broader conception of His person, which the whole Christian world is coming to find more and more to be the centre and fountain of all knowledge and wisdom. But while the church festivals have been from the beginning almost universally observed, it is only of late that so special order of service has come to be used in such observance, The feeling has come to prevail that these being special days, there is a need for some special service which shall lay stress upon and bring out the great fact underlying each of them. Especially has this been the case with the celebration of Christmas. Pastors, Sunday-school superintendents, and choir-leaders spend weeks and months devising such orders of service which shall embody their ideas of the proper commemoration of the birth of the Saviour. Not only is this the case in our own church, but in other denominations—even in those that at one time stigmatized Christmas celebrations as relics of popery—this same eager desire to do honor and reverence to the Birth of a virgin is manifest.

In order to meet this demand, which is rapidly growing universal, orders of service are being issued every year from countless publishers. These exhibit every grade of merit and sufficient variety to meet the demands of every taste. We have them good, bad, and indifferent; ranging all the way from the devotional service, in which old and young uniting in childlike worship gather around the manger, and are drawn away from self in adoring contemplation of Him who is "chiefest among ten thousand, and the one altogether lovely," down the scale to the "program of Exercises" which is guaranteed to be "attractive," and which, with its "new features" of "Beltznickel," snow-house, ship with sailor boys, etc., and its light sensuous music, draws the children's attention to, and centers their thoughts and feelings in self. With this latter class the Reformed Church has no sympathy, and where in individuals or Sunday-schools they have been employed it has been due either to outside influence or to a spirit not yet entirely in harmony with the life of the church.

As an evidence of the spirit of the church we have the Christmas and Easter services, which the Board of Publication has issued from year to year. These breathe the spirit of true devotion, and have the Incarnation of the Word as their central and ruling idea. But the question arises, have we not yet arrived at the true idea of the service for the church festival? Does the proper observance of Easter, Christmas, and the other festival days call for a new order of service each year? Must we have an entire change and remodeling every time? We think the true observance of these days calls rather for the same service to be used year after year. The changes, if there be any, should only involve non-essentials. We should feel as Christmas comes around that we will observe with the same old, old service which we know is to be used by all the congregations, and which has become hallowed by long usage, perhaps even from our childhood.

The effect of this, in the first place, would be to further the cause of unity and uniformity in the church. It was pointed out so strongly and clearly by "T. G. A.," last week, how many advantages would follow from uniformity in the use of the Directory of Worship. A strong current in the direction of unity in worship has set in in the church. Should not this tendency towards unity include also the service for the church festivals? It would certainly be inspiring as we gather together—all of us as little children, both old and young, on the happy Christmas morning, to feel that all over the church our brethren are worshiping the Christ-child in the same offices of devotion. Aside from this there would be a great advantage in using the same service from year to year—in the power of the associations that would in time come to cling around it. Such a service, if it were a good one, embodying only the very best of hymns and carols, would exert a powerful educating influence upon the minds of the little ones. The carols and hymns would finally weave themselves into the very fabric of their lives, gaining ever-increasing power over their hearts; and in the associations that would in this way grow up around the church festivals, each year would have in it that which would link it to the year gone before it. It is this very element of sameness that, both in nature and in grace, constitutes the principal charm of things. The face of the earth in spring and autumn, in summer and winter, ever the same from year to year, and yet ever new and welcome: the familiar forms and faces of old friends; the same old home to which we return year after year; and in our worship, the same order of service every Sunday, the same hymns, "Rock of Ages," "Nearer my God to Thee," Sun of my Soul," "Ein feste Burg," and all the inimitable German chorals in our worship; the same service hallowed by blessed memories at each communion service; these and many other examples that might be mentioned illustrate how that which has the real power over us gains that power through its very familiarity—becoming photographed, as it were, upon our hearts by the very frequency of their exposure to its influence. Now all the good influences of such blessed sameness, we might call it, we lose in our Christmas and Easter services where we are constantly changing and seeking for something new. For these new things, even if they are worthy, do not have the time to make an impression upon us.

It is true that in order to produce orders of service for our festival days, the greatest care would be necessary in order that the selections of hymns, and carols especially, be only of the very best, and such as by the element of immortality would be fitted to endure, and that the order of service, with prayers, scriptural selections, antiphonals, etc., be such as to bring out in the most complete manner the central fact and truth underlying the particular festival day. In fact such a service as could endure from childhood to old age, becoming dearer as the years roll by, cannot be *made*, it must *grow*. But such things grow through numerous trials. But in these trials let us have our purpose fixed not upon something that shall be constantly changing, but upon the attainment of that which shall be permanent and embody the sentiment of the whole church.

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For the Messenger.

The Late Rev. G. H. Martin, D.D.

One by one God calls home the faithful workers. Many have grown gray and feeble since they responded to the Master's call for laborers in the vineyard. They toiled many a day and did a good work, much better than their humble nature estimated. Their only regret was, not having done enough as the heavenly twilight dawned. Their work is done. They have gone to rest. To this number has lately been added the Rev. G. H. Martin, D.D., who was highly esteemed and now deeply mourned by Virginia Classis. He was born in Emmittsburg, Md., Oct. 21st, 1816. After receiving the proper instruction he was confirmed on the 28th day of May, 1835, by the Rev. Elias Heiner, D.D., who was then pastor of the Emmittsburg charge. Soon after he entered upon an Academical course at York, Pa. In 1839, we find his name enrolled among the graduates of Marshall college, Mercersburg, Pa. In 1841, a graduate of the Theological Seminary of the Reformed Church. During part of this time he was employed as a teacher in the preparatory department to college. During the following year he was licensed to the Gospel ministry. For the first six years his labors were confined to the southern part of Virginia Classis, principally to what is now Middlebrook charge. Then for a period of about seventeen years, until the summer of 1865 he served the Lovettsville charge, Loudon Co., Va. The people there still hold him in kind remembrance for the good work which he did among them.

In the spring of 1865, when the contending armies in civil war had laid down their arms; it was with regret they looked upon the great ruin which had been wrought; the beautiful valley of Shenandoah in desolation, fences and barns burned, churches turned into hospitals, and even into stables. It was during this uninviting period that Dr. Martin came to Woodstock, Va. The people were impoverished. They had to take a new start in their temporal and spiritual work. The Reformed church at Woodstock was in a dilapidated condition, unfit for holding services. With all these discouragements Dr. Martin entered upon the work with pluck, energy and self-denial. Soon he gained the confidence and hearty co-operation of the scattered members. He called them together. Through him was infused new life and energy. The project of a new church was shortly presented, but sufficient means were not at hand to build a new church. Dr. Martin obtained leave of absence for a time to visit congregations in Maryland and Pennsylvania, and was encouraged by the good people, to the sum of $[illegible] for a new church. With such good help the people erected the handsome brick church on Main street. Much of this good work is due to the self-denial and management of Dr. Martin.

During his pastorate of nineteen and a half years the Harrisville church was also built. He gave his aid in building other small churches in his charge. The charge grew, and became large enough for Classis to divide, and make two charges of it. In May 1884, he resigned the charge to accept a call from Burkettsville, Md. Then in December 1885, he accepted a call from the Timberville charge, and again returned to the valley of Virginia. This charge he served with great acceptance to the end of his life, although during the last summer on account of failing health he was unable to fill his pulpit regularly.

Dr. Martin was a deep, discerning theologian, a fearless contender for the truth once delivered to the saints, a most earnest and active worker in the cause of Christ. While he was not slow in rebuking the sinner, he was always ready to encourage the faint-hearted and cheer the disconsolate. He was a man of God, going about doing good. There was a vein of restlessness in him having a great desire of doing more good. He was much beloved by his parishioners, especially those who knew and understood him best. He did not lose sight of the advanced thinking in theology of the Reformed Church.

The honor of Doctor of Divinity was fittingly bestowed, by Mercersburg college, June 26th, 1876. Four years after the Potomac Synod chose him President at the meeting of Woodstock, Va. The honors bestowed were most meekly borne by him. We are sorry that the days of his usefulness are ended; but his words and examples of good will long be felt.

Esther Gailey became his life companion May 16th, 1844. This union was blessed with two sons, John W. now residing in Woodstock, Va., and R. Nevin, employed at Washington, D. C.

During many years Mrs. Martin toiled faithfully by the side of her husband, to whom she was most fondly attached and gave the most tender care in the hour of sickness. Of her it might be said, "O woman, thou hast done thy part well. Your work ought not soon be forgotten by man. It will not be forgotten by your Master."

The much beloved pastor, father and husband departed this life, Sunday night, Sept. 18th. Although brighter on that day than for some time, he spoke frequently of his end being near at hand. He gave directions accordingly. He lay down for the night; shortly he arose again, engaged in prayer, then at the bidding of his Master he lay himself down for that peaceful rest which remaineth for the people of God, to be called forth on the blessed morning of the perfect day. His time numbered 71 yrs., 10 mo., and 28 days. On Tuesday, the 20th of Sept., his remains were brought to Woodstock, where the best years of his manhood were spent. Here there was a large assembly in the Reformed church. The Rev. S. N. Callender, D.D., of Mt. Crawford, Va., delivered a most excellent and comforting sermon, based on John 11: 25, 26; I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Revs. H. Tallhelm, and G. A. Whitmore of the Reformed and Rev. A. A. J. Bushong, of the Lutheran church, and Rev. G. H. Zimmerman, of the M. E. church took part in the services.

As the sun was sinking beneath the western horizon his body was laid in the grave. The beautiful burial service was read by Rev. A. K. Kline, pastor loci, and assisted by Rev. W. F. Lichliter, Lancaster city, Pa.

A. K. K.

For the Messenger.

Report on State of the Church—Pittsburgh Synod.

Beloved Brethren in Christ:—With humility and gratitude to God in whose hand is our breath, and whose are all our ways, we submit this report to your Reverend Body. We glorify and praise Him for preserving us during another year in our going out and our coming in. We bless Him for all His mercies and favors bestowed upon us all our lives hitherto. But above all do we adore and thank Him for the salvation that has been brought unto us in Jesus Christ His Son.

From a careful study of the reports placed in our hands, "counting them one by one to find out the account," we have been enabled to "walk about Zion and go round about her; tell the towers thereof; mark well her bulwarks; consider her palaces that we may tell it to the generation following," as also to the present age. In the erection of these towers, the construction of these bulwarks, and the building of these palaces, God and man have labored together. The great Head of the Church has chosen His ministers and servants to be His helpers and co-laborers upon this spiritual edifice. The noblest men and women of all past ages have built on this foundation, Jesus Himself being the chief corner-stone. The best men and women of the present day also earnestly, faithfully, and prayerfully laboring together with the great Master builder in raising a "holy temple, a habitation of God in the Spirit." Like Nehemiah, they are emphatically the Lord's heroes, realizing that His work is great, and therefore are enlisted in it with all their hearts.

In this work of the Lord, this spiritual edifice, we, as a Synod, are engaged. It is a cause of devout gratitude and thankfulness to Almighty God to learn that not a single minister, within our bounds, during the year has been removed by death from the sphere of his labors. With very few exceptions all have been blessed with health and strength, and enabled to labor uninterruptedly in the service of God our Redeemer upon earth. These labors in behalf of the Kingdom of God have not been in vain. They have issued in the expected and prayed for results in a gratifying degree. The Lord's work has prospered. We have seen the travail of our souls His servants have built. God

has blessed and given success. In His name pastors have been planted. He hath given the increase. The holy means of grace, baptism, catechization, attendance in the sanctuary, and the Holy Eucharist have been highly prized and made use of by the great majority as a divinely appointed way to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ—to become strong in the Lord and in the power of His might." Building and beautifying houses of worship have been heartily engaged in, and is an evidence of the appreciation and enjoyment of the means of grace.

The command of Christ to Peter to feed His lambs has not been set aside. Much of the time of the pastors of this Synod is taken up with the work of catechization. This is done at an age when the memory is more retentive, the conscience unseared by sinful habits, and the heart tenderly susceptible of religious impressions. It is God's favored, His set time. "Train up a child in the way he should go, and when he is old he will not depart from it." In the sphere of the Sunday-school the Lord's work in behalf of the children and youth has not been ignored or neglected. Devout, zealous, faithful men and women are laboring together with God for the spiritual welfare and salvation of precious and immortal souls. Aids and helps, lesson-leaves, Sunday-school papers and religious periodicals scatter pages of truth into these nurseries of the church thickly as the falling leaves of autumn. Christian nurture begun in the family, carried forward in the Sunday-school, continued in the catechetical class, and crowned by confirmation bring blessed and happy results, viz.: "That our sons may be as plants, grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."

No cause lies nearer the heart of God than the orphans; "a Father of the fatherless, and a judge of the widow is God in his holy habitation." "Leave thy fatherless children, I will preserve their lives, and let thy widows trust in me." In the beautiful Christian home in our midst, under the efficient management of the worthy superintendent and his noble band of helpers these promises of God are emphatically verified.

We notice with pleasure a commendable zeal, and a very decided activity in the work of Home and Foreign missions, and kindred spheres of labor in the vineyard of the Lord. The Macedonian cry has not only found a lodgment, but is taking deeper root in our hearts and the hearts of our people. Missionary societies are working in nearly all our congregations. Our work in Japan has been, and is being, most signally blessed. This isle of the sea is being rapidly won for Christ. She is becoming radiant with the rising beams of the Sun of Righteousness. She is waiting for His law. She is bringing presents unto Him. She is glorifying the name of the Lord God of Israel, and declaring His praise. She is singing a new song unto the Lord: "Awake thou that sleepest and come up to the help of the Lord, the help of the Lord against the mighty." There is yet room for a mighty advance and a vast increase.

Our shortcomings have been many. Our imperfections great. We have not come up to the measure of our ability. There is much to make us humble. Like Elijah, we need to go to the top of the mountain to pray. On the part of many professing Christians there is not that personal consecration to God, that living for the world to come, that constant realization of God's presence that should be. The spirit of worldliness enters into too many, and draws their hearts and minds from the solemn concerns of the life to come. Too many are seeking not the kingdom of God and His righteousness first, but the world. They are adding farm to farm, their flocks and their herds, their silver and their gold and all that they have being multiplied whilst the cause of God goes begging and His treasury is empty. Too many are standing idle in the market-places of the world. We call upon all our members to cut loose from the world—to cast off the works of darkness, to make everything bow to their religion, to come out valiantly on the Lord's side, to give of their means as God has *prospered* them. We appeal to our young men to rise above the tempting influence of the world that would draw them into more lucrative spheres and consecrate themselves unto God by entering the ranks of the holy ministry. The harvest is great. The laborers are few. The Lord is calling loudly. How many will respond and like the prophet say, "Here Lord am I, send me."

Among those who have been removed during the past year from the Church militant to the Church triumphant, we would especially note Elders George Hartzell and Thomas J. Craig. They were both with us at the sessions of this Synod one year ago. They both died in the faith. The former bequeathed a valuable legacy to the congregation of which he was a member. Through it as well as through his earnest life, he being dead, yet speaketh. The latter was the worthy and most efficient Treasurer of this Synod, rarely or never absent from its sessions since its organization. He too, has exchanged the cross for the crown. How much we have missed not only him but his valuable counsel and advice in our present sessions. We mourn the loss of his earnest useful life. His name along with others is no longer on our rolls. They are in the register above, The Lamb's Book of Life. They are no longer with us in the flesh, but present in the spirit. We are still one with them. We believe in the communion of saints.

Respectfully submitted.

J. F. Snyder,
D. U. Harnish,
Robert O Boyle,
Noah Ehrbash.

For The Messenger.

Missionary Notes.

By Rev. A. C. Whitmer, Superintendent of Missions.

Will you Help to do It?

Will twenty, thirty or forty of our missionary societies give $25 00 each to make a

Missionary Society Church-building Fund?

That will be a nice name for a good work; and the fund will be an honor to those who create it.

Please promptly send your name to the Superintendent for publication, and as soon as he has enough for one fund ($500) promised, he will notify you to send your money.

In White Deer Valley.

It lies in the northeastern part of Union county. It gets its name from the white deer that many years ago abounded there. White Deer is the name of a station on the Reading Railroad, and the name of a village ten miles north of Lewisburg, Pa., and also the name of the charge served now for seventeen years by Rev. W. W. Clouser.

From a high hill back of the village on a lovely October afternoon we had a grand bird's-eye view of the valley. At our feet was the Susquehanna, a railroad on either side of it, Watsontown just across, Dewart, McEwensville and Turbotville in sight, the graceful Muncy Hills northward, and five miles below you see the spires and smoke-stacks of busy Milton.

In this White Deer charge I spent the first two Sundays in October. The charge has very little wealth, as men count riches, but the people gave a willing ear to the story of our mission work and also some cheerful alms.

This charge overlaps the Mifflinburg charge somewhat, and so in driving around I met a few old friends; and on a lovely evening looking from Forest Hill across the Buffalo Valley, I saw the spire of the church in Mifflinburg and feasted my eyes on my last love.

Yes, it is all Right.

The following, written to one of our pastors, may answer a similar question in the minds of others.

"You ask in regard to Sioux City, Iowa. Yes, it is all right. Our Board has the [illegible] of that mission, and the Woman's Board of the General Synod will try to pay the missionary. You will notice that they ask pastors to pledge an amount over and above their classical apportionment for missions, which simply means that they do not want a pledge where it will interfere with the work of other Boards. This is very proper. Therefore if a pastor cannot make up more than his apportionment, he must not promise anything. We approve their effort to raise funds for that mission, and trust they will succeed on the plan proposed in their appeal."

For The Messenger.

Sketches of German Church, and Home Life—No. 2.

St. Diony's in the Haide.

BY GEORGE MERLE ZACHARIAS.

Centuries pass by and years roll on. As Charlemagne, Wittikind and Ansgar are the Mosaics in the past history of this Elbe land, and so on this bright August Sabbath afternoon, I would like to introduce you to a heather home and family which are indeed worthy to be called the mosaics in the present history of St. Dionys. But first I must tell you how I made their acquaintance, and how law and theology became entwined.

It was at one of those characteristic Sunday evenings in the house of court preacher in Berlin. We were all at the table, and the good court preacher said, "My friend the prelate Gerok has written me a letter of three words containing seven letters, and it is Latin. He has dedicated a work to me and I will give ten marks to the one who guesses the words of dedication." Fifty or sixty guests immediately put on their thinking caps, but to no avail. At last a young law student from the Berlin University answered, "Do ut des," *i. e.*, "I give that you may give," words underlying the deep friendship existing between the court preachers of Stuttgart and Berlin. The eyes of court preacher Frommel greeted the face of the young Hanoverian, and he said, "Herr Meyer, studiosus Juris." Of course the embryonic lawyer was subsequently the lion of the evening, and I, with others, paid my respects to the legal shrine and to the clear, cultivated tones of pure Hanoverian German.

The evening was *passed* as only the court preacher's can. The guests received his benediction, and as each filed by the piano to bid him good-night, I noticed that a double courtesy had ensued, viz., the courtesy of the Badensian was equalled, indeed eclipsed, by the Hanoverian. And thus it was. On the tabular part of the piano lay the ten marks: the court preacher had kept his word. But as there are always two sides to every question and two ways of thinking, so here. The ever present gentility of the Hanoverian recognized the courtesy conferred, but, at the same time, his fine instinct forbade a further use of the same. And thus the old saying, "Touch not, taste not, handle not, stood in strange relation to the hearty liberality of the host, who perhaps thought 'Do ut capias.'"

The evening was *past*, and about midnight Europe, Asia, and America, in the persons of Heinrich Georg Meyer, of Germany, Shohe Tanaka, of Japan, and George Merle Zacharias, of the United States, *passed* over the beautiful Spree bridge, near the court preacher's home. They bade each other good-night. Acquaintanceship led to friendship, and friendship to hospitality. And thus America received an invitation to visit St. Diony's, the home of Germany, and partake of its courtesy, civility and excellent "menu." The American accepted and one August afternoon the train from Berlin brought him to the Lueneburg heath, across whose cozy colored heather carpet, the Hanoverian led him a willing captive to "St. Diony's in the Haide." Charlemagne, Wittikind and Ansgar greeted the newcomer and then vanished among the sand hills and heather down of the landscape.

It is evening in St. Diony's. The peace and holy light of a Sabbath evening breathe and distil over all. The bell in the church tower strikes six, and its mellow tone vibrates through belfry arch and leafy church yard. I sit musing in my room and look through the trees to the thatched roof of the village school master's home. All is so different from what we have in America—not better, not worse; but so very different. The parsonage itself is most fascinating. Although I have visited many German homes yet there is something so marked in this that I give it the palm of excellence. A calm, dignified, cultivated, Christian self-possession rules here which is like the oasis in which it stands. St. Diony's Pfarrhaus is quaintly elegant and Christianly courteous.

Sunday has pased, and let us retrace our steps, and with the parsonage family go through the church-yard and enter the church. Pastor Meyer in robe and baretta leads the way and we follow. The tones of the organ, a gift from the last king of Hanover, greet us and induce devotion. The Pfarre (low German) is near the chancel space, so that we can distinctly see the Gothic altar and pulpit. Moses and John the Baptist, with the Crucified in the midst, guard the reredos of the altar, and the Last Supper reminds the faithful of their dying Lord. The font boasts a very old and curious brass laver. Pastor Meyer intones the liturgy, in which the congregation actively take part. The sermon referred to the absolute belief in the resurrection and the future state, and was rich in thought. The Mosaic benediction was one of the most devotional moments in the whole service; and as the Frau pastor reverently thrice bent the knee and thrice courtesied the body when the word "Lord" was intoned, one rejoiced in churchly politeness.

Once again we are in the parsonage and I will lead you to the sitting room, on the walls of which hang large pictures of the Grand Duke and Duchess of Oldenburg, which the former presented the father of the Frau pastor Meyer. In fact the Grand Ducal family love this Meyer family and they often receive marked tokens of their esteem.

On the wall of the Hanoverian's room the American placed several souvenirs of friendly remembrance, on one of which were the words "Facio ut fruaris," another version of "Do ut des," and one which seemed to me less mercenary.

I did not leave St. Diony's; I only went away. The memory of such a place is too vivid to permit one to leave it. One always goes back in memory to the spots one loves—such a pilgrimage I make daily to "St. Diony's in the Haide."

St. Diony's, Aug. 28, 1887.

The Mountain of the Lord.

Taine says that climate and landscape make character. The storm-beaten Germany made a people who scorned danger. Smiling love, sweet poetic dreams were for the shores of the Mediterranean. The humid country of England affected the habits and faculties of its people. Mountains send out brave warriors, and the low-lands the swine-herd. If this be true, how essential what sort of landscape and atmosphere is chosen for the dwelling-place of the soul, for out of the abundance of the soul the life speaketh. If our affections are set on things above—if we live in the hill-country of Canaan, we shall do all for the sake of the Lord Jesus. If we don't live there, where are we living—in the plains near Sodom?

It may not be the most sensible thing to be always feeling of our spiritual pulse to learn our condition, but when there is danger it's best to look facts square in the face. If we have, within, that which makes us selfish and unlovely in the eyes of the Christ we profess to follow, had we not better "stop and think before we farther go?" If we are loaded up for our life journey, with what will not insure the highest success, let's unload and take such as will be of use while on the journey and of inestimable value on the journey's end and in the country to which we are going; that country to which we want to be welcomed with the words of the Beloved, "Come, ye blessed of my Father."—*Central Christian Advocate.*

Family Reading.

Talitha Cumi.

SUSAN COOLIDGE.

Our little one was sick, and the sickness pressed her sore.
We sat beside her bed and we felt her hands and head,
And in our hearts we prayed this one prayer o'er and o'er:
"Come to us, Christ the Lord; utter Thine old-time word,
"Talitha cumi!"

And as the night wore on, and the fever flamed more high,
And a new look burned and grew in the eyes of tender blue;
Still louder in our hearts uprose the voiceless cry,
"O Lord of love and might, say once again to-night
"Talitha cumi!"

And then, and then—He came; we saw Him not, but felt.
And He bent above the child, and she ceased to moan, and smiled;
And although we heard no sound, as around the bed we knelt,
Our souls were made aware of a mandate in the air,
"Talitha cumi!"

And as at dawn's fair summons faded the morning star,
Holding the Lord's hand close, the child we loved arose,
And with Him took her way to a country far away;
And we would not call her dead, for it was His voice that said
"Talitha cumi!"

—*S. S. Times.*

St. Paul and Manners.

I saw not long ago a peculiar seal-ring, one that a mother had made as a birthday present for her son, who was away at school. It was a blood stone, carved with the device of two mailed hands, one reaching to the other a cup, and around this an inscription, which was Greek to me.

"What does it mean?" I asked, after a little study. "Is it the 'cup of water in the name of a disciple?'"

The mother laughed. "Not exactly," she said. "But it is a cup of water—the cup that Sir Philip Sidney gave to the dying soldier on the battle-field. You remember the legend. The motto you will find in the twelfth chapter of Romans, tenth verse—'In honor preferring one another.' I had it engraved in original Greek, so that every one couldn't read it, for this is between my boy and me. St. Paul has always been my teacher of good manners, and I thought this ring would please Tom, and at the same time remind him of some of the things that I cannot say to him now."

"Will you tell me what you mean about St. Paul and good manners?" I asked.

She smiled a little and said, "Why, I wanted above all things, as I suppose every mother does, that my boys should be well-bred, courteous, polite—in a word, gentlemen. But I soon found out that the continual teaching them to do, or not to do, each particular act was never going to make them what I wanted. It must be deeper than that; and after a while I came back and rested on the Bible, and especially on St. Paul. Did you ever read this twelfth chapter of Romans with reference to manners? No guide to etiquette, or rules for deportment, could do as much for one as that. My boys and I finally took the one broad rule: 'Be kindly affectioned one to another with brotherly love; in honor preferring one another.' That, in its broadest sense, includes every thing. The talking to disagreeable people, the being cordial and hospitable, the trying to entertain others, and give them pleasure with any talent we have, are all, I think, being kindly affectioned. And 'in honor preferring one another' may mean every thing, from the offering one's chair to the giving up of one's life.

"I think I learned this," she went on, "once when it was my lot to live for a time in a little Western village, with what you would call very common people. Uncultivated they certainly all were, but I saw there what a perfect substitute true Christianity is for good manners, as society calls them. There were some people there who never offended. Quaint and amusing they might be in their ways and expressions, but never rude, never curious or prying or conceited. They were always considerate and thoughtful, always full of some kind-hearted plan for other people's pleasure. They were kindly affectionate, and preferred one another. I remembered all this when I came to the training of my own boys, and so far St. Paul has been my authority on manners. I do not say, that through him I can teach my boys to use the right fork for oysters, or to make a faultless bow, but I do say that I can teach them to be so manly, so gentle, so thoughtful of others, and unassuming about themselves, that, even if they blundered in every small social matter, they would still be undeniably gentlemen. The small matters of etiquette are mostly mechanical; they can be easily learned outside, even if they are not in one's own home; but it is with the great underlying principle, 'in honor preferring another,' that the true training must begin."—*Bessie Chandler, in The Congregationalist.*

The Perfect Opal.

An opal of many tints is lying on my table. It filled me with pleasure when first I found it, and it has been a daily delight ever since. Hold it in whatever position I may, it always presents a fresh aspect of beauty. Looking down into its ruby and emerald fires, I discover depths and avenues of light unseen before. Christ is my perfect opal. His beauty enraptured my soul when first I found Him, and He has been a continuous and increasing revelation of grace and glory until now. Viewing Him in the varied aspects of His titles, words and works, whether through tears of sorrow or of gladness, I always see deeper into the fathomless fire of eternal love and loveliness. What will my vision be when my eye is clear and my soul is pure?—*Rev. W. J. Mathams.*

The Household Tree.

The old household tree which sheltered our childhood, whose spring veil of tenderest green we used to watch with yearly-growing admiration as it expanded to summer beauty, and melted away into the gorgeous tints of autumn; which defied the storms of winter and grew the hardier for the buffeting; among whose branches innumerable happy families had their homes; whose grateful shade we sought from the noonday sun, and watched the sunlight filter through the leaves and form a wonderful mosaic of flickering shade and shine upon the sward below, seems as much a part of our life as the old home itself. Unfortunate indeed the child, and defrauded of his just rights, who may not have such a memory to carry with him through life.—*Selected.*

Last Days of Charles Wesley.

In old age Charles Wesley rode a little white horse, grey with age. It appears to have been brought every morning from the foundry—an arrangement which its master did not like, but which it was impossible to avoid. He was somewhat stouter than his brother, but not corpulent. Henry Moore says that he wore Winter clothing even in Summer. When he mounted his horse, "if a subject struck him, he proceeded to expand it and put it in order. This he used to write on a card in short-hand with his pencil." Not unfrequently he used to come to the house in the City Road, and having left the pony in the garden in front, he would enter, crying out "Pen and ink! pen and ink!" When these were given him, he proceeded to write out his hymn. This done, he looked around on those present, saluted them with much kindness, inquired after their health, and then gave out some short hymns.

What impression he produced on strangers, may be understood from William Wilberforce's account of his first interview with the venerable poet, at the house of Hannah More. He says: "I went, in 1782, to see her, and when I came into the room, Charles Wesley rose from the table, around which a numerous company sat at tea, and coming forward to me, gave me solemnly his blessing. I was scarcely ever more affected. Such was the effect of his manner and appearance that it altogether overset me, and I burst into tears, unable to restrain myself."

When City Road Chapel was built, Charles Wesley preached there or in some other Methodist chapel every Sunday morning and afternoon, except when he was supplying the congregations in Bristol, or was laid aside from his growing infirmities. His ministry was solemn and awakening, yet full of tenderness for the mourners. When in good health and under the special influence of the Spirit, as he often was, he was fluent and powerful. He used short, pointed sentences, full of Scripture sentiment and phraseology. "In prayer he was copious and mighty, especially on sacramental occasions, when he seemed to enter into the holiest of all by the blood of Jesus." If his thoughts did not flow freely, he was very deliberate in the pulpit, making low pauses, as though waiting for the Spirit's influence. "In such cases he usually preached with his eyes closed; he fumbled with his hands about his breast, leaned with his elbows upon the Bible, and his whole body was in motion. He was often so feeble as to be under the necessity of calling upon his congregation to sing in the course of his sermon, that he might partially recover himself, and be able to finish his discourse." Till within a few months of his death he continued his ministry in London chapels.

Every lover of Charles Wesley's poetry has been touched by the dying effort of his muse. For some time he had been lying quietly on his bed. At last he called for Mrs. Wesley, and asked her to write the following lines at his dictation:

"In age and feebleness extreme,
Who shall a sinful worm redeem;
Jesus, my only hope Thou art,
Strength of my failing flesh and heart;
O could I catch a smile from Thee,
And drop into eternity!"

On Saturday, the 29th of March, his

happy spirit fled. Through the whole week the restlessness of death had been on him. He slept much, without refreshment. On Tuesday and Wednesday he was not entirely sensible. His end was what he particularly wished it might be—peace. "No fiend," he said to his wife, "was permitted to approach him." Some one observed that the valley of the shadow of death was hard to be passed. "Not with Christ," was his answer. He spoke to all his children with affection and hope of their salvation. Samuel Bradburn sat up with him the night but one before his death. His mind was calm as a summer evening. On the Saturday all the family stood around his bed. The last words which they could catch from his lips were "Lord, my heart, my God!" With his hand lying in his daughter's, the old saint passed home so gently that the watchers did not know when the spirit fled. It was afterwards ascertained that John Wesley was in Shropshire, and at the moment of his brother's death he and his congregation were singing Charles Wesley's hymn—

"One army of the living God,
To His command we bow;
Part of His host have crossed the flood,
And part are crossing now."

—*The Quiver for March.*

Broken Lives.

God even seems to break them sometimes that they may become truly useful. At least He can use broken lives in His service just as well as the whole ones; indeed, it often appears as if men can never do much for God till they are "broken vessels." He chooses the weak things of this world that no flesh may glory.

We ought, therefore, never to be afraid of God's providences when they seem to break up our lives and crush our hopes, and even to turn us away from our chosen paths of usefulness and service. God knows what He wants to do with us, how He can best use us, and where and in what lines of ministry He would have us serve. When He shuts one door, it is because He has another standing open for our feet. When He breaks our lives to pieces it is because they will not do more for His glory and the world's good broken and shattered than whole.—*Presbyterian.*

Youth's Department.

In Vanity Fair.

BY FLORENCE TYLE.

Through Vanity Fair, in days of old,
There passed a maiden with locks of gold,
And a peddler opened his tempting pack,
Crying:—"O my pretty lass! what d'ye lack?
Here's many a ware
Costly and rare
Come, buy—O come buy!
In Vanity Fair."

"Silks and satins are not for me;
Lace is for damsels of high degree;
The lads would laugh in our country town
If I came clad in a broidered gown;
But yet there's a ware,
Precious and rare,
I fain would buy me
In Vanity Fair.

"Pray, sell me, sir, from your motley store,
A heart that will love me forevermore.
That, whether the world shall praise or blame,
Through sorrow or joy will be still the same.
'Tis the only ware
For which I care,
'Mid all the treasures
In Vanity Fair."

"Much it grieves me, O lassie dear,"
The peddler said; "but I greatly fear
The hearts that loved in the old, sweet way
Have been out of fashion this many a day;
And gilded care
Is all the ware
You will get for your money
In Vanity Fair."

What Shall the Harvest Be?

Some little boys were playing behind the big barn on Mr. Thompson's farm, and sad to tell, they were using bad language; also two or three were trying to smoke cigarettes. Now, it so chanced that Mr. Thompson himself was in the barn at that time busy over the repairs needed by some of the farm implements, and shocked by hearing such words, accompanied by the smell of tobacco-smoke, he looked out cautiously to see who were the boys so misconducting themselves. Imagine his grief at seeing his own son Willie with a cigarette between his teeth! And alas! just as his father's eyes fell on him the filthy roll of paper and stale tobacco was removed from the boy's lips, while he used some of those very words which had so shocked Mr. Thompson. Grieved beyond measure, the loving father resolved upon teaching his son a lesson which he should never forget. Early upon the following morning he called Willie down stairs to prepare for a day's work in the field:

We will plant the corn-lot to-day, my son. Come with me and I will show you what seed to use."

To the boy's surprise Mr. Thompson led the way to the ash-heap and began filling his sack with the rubbish there accumulated; when the bag was full he gave it to his son and proceeded to fill another for himself; this done, they took up their hoes and passed on to the corn-field. When the rows were all ready for the seed, Willie said, "Shall I run back to the house, father, and get some corn to plant?"

"Certainly not, my son; we have plenty of seed here in these sacks;" and forthwith he proceeded to drop bits of trash in the ground he had so carefully prepared. Seeing Willie struck dumb with amazement, he asked, "Why are you not planting? You have abundance of seed."

"But, father, you surely don't think corn will come up if you don't plant any thing but rubbish?"

"No, I don't think so; but you seem to be of a different opinion, and I thought I would try your way just for once, to see how it would work," answered Mr. Thompson.

More astonished and mystified than ever, Willie said, "But, father, I never helped you to plant before, so I don't see how I could have a 'different opinion or 'way.'"

"My son, I was in the barn yesterday when you and your friends were playing behind it, and I saw you planting the seeds of bad habits—seeds which cannot fail of yielding a large crop one of these days."

Willie hid his face behind his hands while his father talked kindly and earnestly concerning the harvest he must expect to reap by-and-by:

"Could I suppose you intended seriously to sow the seed of a bad character? No; I must infer that you expected to gather in a harvest of good things grown from the seeds of evil you were sowing, hence I am following your example. Now, my boy, let this thought sink deeply into your heart to-day: when you may reasonably hope to reap a crop of corn or wheat perfected from seed taken from that heap of rubbish yonder, then—not till then—may you expect to reap the harvest of a good character, an honored name, from the seed you were sowing yesterday—bad language and the use of vile tobacco. If you wish to be a good man, you must be a good boy, for 'whatsoever a man soweth, that shall he also reap."

"Indeed, I won't sow any more rubbish-seed, father: but the other boys were all talking slang, and some were smoking."

"Well, my son, whenever you start out to plant any kind of habit-seed, just stop and ask yourself, 'What shall the harvest be?—wheat for the Master's garner or tares for Satan?' You will be safe then. Now we will go back for some corn."

Willie never forgot the lesson he learned that morning.

Ay, my boys, will you not think continually, "What shall the harvest be?"—*Ruth Argyle in Morning Star.*

Advice to a Young Man.

My dear boy, I have seen you when you were ready to strike a man dead. Why, you have some power to heal and to hurt now; how do you use this power? Do you bless more than you ban? Do you heal all the hurts you can? Is there no heartache of your making in this world? None? Ah, my dear boy, we can trust God with our health, our lives, our happiness—"Though He slay me, yet will I trust in Him"—but we cannot trust you. We "take heed every one of his neighbor and trust not in any brother" and "trust not in a friend."—*Burdette.*

Filled With Light.

A wise man in the East had two pupils, to each of whom he gave one night a sum of money, and said, "What I have given you is very little, yet with it you must buy at once something that would fill this dark room."

One of them purchased a great quantity of hay, and cramming it into the room, said, "Sir, I have filled the room."

"Yes," said the wise man, "and with gloom."

Th n the other, with scarcely a third of the money, bought a candle and lighting it, said, "Sir, I have filled the hall."

"Yes," said the wise man, "and with light. Such are the ways of wisdom, for it seeks good means to good ends."

This teacher certainly had a droll way of instructing his pupils, but it was a very good way. They learned that it was one thing to fill, and another thing to fill properly. One of them knew this before; the other seemed not to know it—he was a simpleton. There are many such in the world.—*Ex.*

The House-Fly.

The common house-fly is a wonderfully beautiful subject to examine through the microscope; the legs and feet so slight that it seems as if a touch must surely break such frail things, and still there is a wonderful power in these same small feet, for the fly can as easily walk on the ceiling over our heads as he can walk on the table before us; and this power he derives from the suckers with which his feet are provided, and at the same time a fluid exudes from the suckers, which causes such great adhesion that even on the most highly polished surface the fly can remain in a reversed position for a long time. The hard covering of the body of an insect consists of three layers, and the membrane of the wings is a filmy expansion of the outer one, or epidermis. The ribs or veins of the wings are tubes through which air is conveyed. The wings are thinner in appearance than gauze, and the fine, delicate veins of fibers seem scarcely covered, except when the light falls upon them and causes them to flash with brilliant prismatic colors—green, crimson and purple—till they seem like beautiful gems.

The head of the insect is large, and of the softest jet black, and in the mouth is a wonderfully constructed little tongue, somewhat like that of the butterfly. Flies are very particular about keeping their coats carefully brushed and their wings polished till they are of dazzling brightness, and many a time they may be seen busily and briskly rubbing with their feet, as these serve the purpose of a brush, first one and then another part of their small bodies which they thus put in order.

Flies are very fond of sweets, as every one knows, and are thereby attracted from every direction. Quassia is very fatal to them, and is safer to use for their destruction than almost any thing else.

Flies exist in all parts of the world, and there are many species, some of which serve for medical purposes, such as cantharides, or Spanish fly, and there are many which are only destructive and tormenting. Perhaps, since we stopped for a moment to think of the beauties of these small creatures, and consider how exquisite and wonderful is the mechanism of each minute part which has been formed by the Creator of the universe, we shall not look so slightingly upon these insects, and it may help us to feel less impatient with their teasing ways.—*Vick's Magazine.*

A Single Untruth.

I shall never forget an untruth I once told, although it happened when I was a little child. My young sister had a farthing, with which she wished to buy a fig, but being too ill to go down to the shop herself, she engaged me to go. Accordingly, I went. As I returned with a fig nicely folded up in a small piece of paper, suddenly the thought occurred to me that I should like to take a peep at the fig. So I very carefully opened the paper, when the fig looked so tempting, I thought I could not help tasting it a little at one end. I had scarcely eaten it, before I wanted all; and without much more thought, I ate up the whole fig! Then when it was all gone, and I had nothing to do but to think, I began to feel very uncomfortable. I stood disgraced before myself. I thought of running away somewhere, I did not exactly know where, but from whence I should never come back. It was not long before I reached home; I went as quickly as I could. I told my sister that I had lost the farthing. I remember she cried sadly; but I went directly into the garden, and tried to think of something else, but in vain. My own guilt stared me steadily in the face, and I was wretched. Although it wanted a few minutes to the dinner hour, yet it seemed very long to me. I was anxious some event might intervene between me and the lie I had told. I wandered about with a very heavy spirit. I thought I would give worlds if it had not happened.

When the dinner hour came I was seated in my high chair at my father's side, when my sister made her appearance, crying and looking very much grieved. My father immediately asked what the matter was. Then my mother stated the story, the conclusion of which was that I had "lost the farthing." I can never forget the look of kind, perfectly unsuspecting confidence with which my father turned on me, and with his large blue eyes full in my face, said: "Where did you lose the farthing? Perhaps we can find it again." Not for a single instant could I brave that tone and that look, but bursting into tears, I screamed out; "Oh, I did not lose the farthing—I ate up the fig." A silence, as of the grave, ensued. No one spoke. In an instant I seemed to be separated at an immense distance from all the rest of the family. A great gulf yawned between us. A sense of loneliness and desolation came over me, the impression of which will go with me forever. I left the table, and all that afternoon, the next day, and during the week, my feelings were melancholy in the extreme. But my father and mother, brothers and sisters, received me back to their love and favor as time wore away, and my spirits recovered their wonted tone. The whole event left an indelible impression on my mind and heart.—*English Magazine.*

"What for you do dot, Papa?"

"What for you do dot, papa? Dot sing no hurt you." Such was the remark made by a beautiful flaxen-haired child of three and a half years to his great, stalwart papa, as the big man trod upon a little insect that crawled along the steps in front of their residence. Papa had already done the mischief, but keenly felt the rebuke administered by those precious, lisping lips.

And why did papa do it? Simply for a thoughtless disposition, which exists in so many of the minds and hearts of God's children, who are careless and indifferent toward the weak and helpless about them, whether an innocent little insect or a poor, suffering human being. All around us, day after day, we see how the strong are constantly oppressing the weak—oftentimes, we fear, with deliberate intention, but frequently from careless thought. Suppose the Great Omnipotent should act toward us as we do toward those who occupy a different station in life, what pleasure would there be in living? If the hairs of our head are not beneath our Father's notice, ought not we, made in His likeness, be equally thoughtful of everything about us, even to the smallest insect? What opportunities for raising up those that are bowed down, for lightening the sufferings of the weak and helpless, are pressing themselves upon us every day! Reader, are you doing your duty, and blessing others as God is blessing you?

Not a day has passed since the lesson taught by the baby boy, but I have thanked God for His kindness in leading me in the right way, even though it be through the words of a little child. You doubtless remember the incident of the gentleman who had gone out for a walk one evening, and suddenly in the darkness was startled at a tiny voice saying, "Pick out the best spots, papa: for I'm a follerin' after?" And I felt my boy had given me a very powerful lesson also in the force of example. How important it is to guard our every action as well as speech before these little souls that have been placed in our charge!

Papa, do not forget your child is watching you. "Pick out the best spots." Ay, parents all, bear in mind the influence which must have great weight and force in moulding the characters of your children for good or evil. "What for you do dot, papa?" Truly, "a little child shall lead them."—*Henry Hunt Halford.*

The Crooked Path.

Two boys set off on a snowy day to run down a field. At the end of their race, they looked back at their footmarks in the snow. "Why, Edward," said one, "you have left a line as straight as an arrow! Mine is all crooked and irregular." "That's easily accounted for," said the other. "When we started I made for this large tree, and ran straight to it, for I didn't take my eyes off it. You must have been looking about you." "Yes," replied John "I was. First at my own feet, and then at some birds that were passing." Only by "looking unto Jesus" can we "make straight paths for out feet."

Some bad boys had tried to persuade a good little boy to play truant. "No, no, I cannot," said he. "Why? Now why?" they asked. "Why," answered the boy, "because if I do I shall have to pray it all out to God at my mother's knee to-night." "O, well," they said, "in that case you had better not go." Bad boys expect of boys better brought up than themselves better thing than they can practise. But you see what a bridle the habit of prayer puts on a little child.—*Child's Delight.*

Small Courtesies.

Civility costs nothing and is often productive of good results. Here are two instances. A medical doctor at Bath, England, had a legacy of $20,000 and a comfortable house, left him by a lady who was only known to him by his once offering her a seat in his carriage. Another gentleman once assisted a very old and feeble man to cross from the London Mansion House to the Bank of England. This crossing is a very dangerous one, especially at mid-day, when the city is full of cabs, omnibuses, drays and other vehicles. When the old gentleman had got safely across, he exchanged cards with his obliging young friend, and there the matter ended—no, rested. Some four or five years after this, a firm of London solicitors wrote to the young man, telling him that a legacy of $5,000 and a gold watch and chain had been left to him by a gentleman "who took the opportunity of again thanking him in his will for one act of civility." It is not likely that all will have gold watches and chains or neat little bundles of crisp notes left them, but it is certain that acts of civility are productive of good results to ourselves. Therefore, "Be courteous."

Somebody Pays.

Tom C——, a lad from the country, who had secured a situation in New York, was taken in charge by John, an older boy, who "knew the ropes." "Here is the place for dinner," he said one day, during their hour at noon, stopping before a glittering house, with windows of stained glass, and a gilt sign displaying an attractive bill of fare.

"Clam Soup. Ham. Sardines. Cheese. Free Lunch. Come along! You can eat a hearty dinner—all for nothing."

But Tom drew back. "I don't understand. But I'm sure of one thing; *somebody pays*," he said. A year later he met John, who had been discharged months before, coming out of the gin-shop, staggering. It was late at night. John's wife, pale, hungry-looking, shabbily-clothed, was waiting for him.

"I see now who paid for the free lunches," said the country lad, as he helped her to lead her drunken husband home.—*Companion.*

Pleasantries.

Cardinal hose have passed wholly out of fashion, and ladies can now gather their skirts to step into a horse car without causing an alarm of fire.

Boston girls usually write poems on the immortality of the soul until they are old enough to swing on the garden gate with a young man of honorable intentions.

Backslide Johnsing, being near-sighted, mistakes the weather-cock for a fugitive from the chicken roost "Yer needn't roost so high, chicken. I ain't goin' to touch yer, I'se refo'm'd."

"You were a nice, quiet little boy in Sunday school this morning, Bobby," said the minister. "I was very much pleased." "Yes," replied Bobby, "pa said that if I'd behave myself in Sunday-school I needn't go to church."

"Hello! what are you doing in Washington?" "I came here to get a situation." "What do you intend to do?" "Intend to do! why nothing of course; I'm promised a job under the Government."—*Washington Critic.*

Jones—"I say, Smith, I saw a great magician last night. He could give you lemonade, or any drink you wanted, out of a white high hat." Smith—"That's nothing; we've got a grocer on our corner who can give you 35, 40, and 45 cent butter out of the same tub."

"How is my boy getting on?" inquired an anxious father of the principal of a boarding-school. "Wonderfully, wonderfully," replied the pompous pedagogue; "he is making rapid strides in everything but penmanship. I'm sorry to say he's the worst writer in the school." "Pshaw!" returned the father; "don't trouble yourself on that account. I intend to make a doctor of him."

THE MESSENGER.

Rev. P. S. DAVIS, D. D., Editor-in-Chief.

Rev. D. B. LADY,
Rev. C. S. GERHARD,
Rev. J. S. KIEFFER, D.D., } SYNODICAL EDITORS.

TO CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the **business of the Office** on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscript.

WEDNESDAY, OCTOBER 19, 1887.

The Central Synod.

The recent sessions of the Central Synod, all notice of which in our columns has been unavoidably delayed, were full of interest. Among other things, over five hundred dollars were pledged towards sending Brother Schneder to Japan, and if this money is paid in without delay, it will facilitate matters greatly. All honor to this young Synod for what it has done.

A Wise Choice.

Rev. Richard Storrs, D.D., pastor of the Church of the Pilgrims, Brooklyn, N. Y., has been elected President of the American Board of Missions, in the place of Dr Mark Hopkins deceased. It is uncertain whether he will accept. He would not give assent to the mention of his name by irresponsible parties through the newspapers, but since he has been chosen will give the subject proper consideration. President Angell of the Michigan University was the candidate of the minority, but Dr. Storrs' eminence secures him from jealousy and his irenic speech, notwithstanding his pronounced convictions, show his peculiar fitness for the place in these times, when dissensions are likely to widen into open chasms.

The Contract Labor Law.

It turns out that the detention of Rev. E. W. Warren on the ship in which he came to this country, really was based upon the idea that his case comes within the limit of the statute entitled "An act to prohibit the Importation and Immigration [illegible] under contract or agreement to perform labor in the United States." He was called to be pastor of the church of the Holy Trinity, New York city, with a stipulated salary, and the vestry and wardens of that congregation will be sued to recover the penalty prescribed. The issue seems to turn upon the question as to whether "preaching is labor." The fine is $1000. The District Attorney says the law has the earmarks of carelessness, but that it is not his business to go behind the written statute and he will have to go on with the prosecution. There is but little doubt about the better definition of the law when the attention of the national legislature is called to it.

The American Board.

The discussions held by the American Board of Missions, at its recent meeting in Springfield, Mass., as given in full in the *Independent*, are of a most interesting character. The speeches are distinguished for their ability, and we wish they could be widely read. The majority report was submitted by Dr. G. N. Boardman, of Chicago. It reaffirms the position taken last year at Des Moines, condemning the idea of future probation, and "recommends to the Prudential Committee, unabated carefulness in guarding the Board from any committal to the approval of that doctrine."

The minority report offered by Prof. George P. Fisher, of Yale, "re-affirms the position that neither the Board nor the Prudential Committee is, in any sense, a theological court to settle doctrinal points of belief." It approves the statement of the Manual for missionary candidates to wit: "It is a glorious fact that the points which constitute emphatically the message of missionaries to the heathen, are those upon which all evangelical bodies mainly agree," and it would have all missionaries teach the essential truths of Christianity. Further, it asserts that missionaries should have the same rights of private judgment in interpreting the word of God, as ministers in this country, and urges them to prudent regard for their work. Lastly it declares that all persons who heartily receive the fundamental truths of the Gospel, and are otherwise qualified, should be acceptable candidates, worthy of the support of the Church.

Dr. Boardman's report was adopted by a large majority. The argument of the Andover representatives was that the mooted point of a future probation for heathen who had never heard the Gospel in this world, should be left on the same ground with a "limited atonement," which might be held or not held by a missionary without affecting his eligibility. But this was not agreed to.

Another Railroad Cremation.

In a dreadful rail-road smash up which occurred last week at a place called Koutz in Indiana, the victims were so completely incinerated that no one can tell exactly how many there were of them. It is supposed that the number of the burned amounted to sixteen or eighteen. "Those remains which were recovered," said Dr. McLure, "are of persons who were sitting on the seats near the windows, and fell outwards when the charred framework fell to pieces, but those who were sitting inside and whose remains fell on the rails were burned to powder, and not a vestige of them except perhaps a few pieces of bone, would be found. The heat between these rails was sufficient to have destroyed all remains. In such a heat, when the charred mass cooled, it would go to powder by embers falling on it, and nothing would ever be known of them. I was told by one of the wreckers that he saw little heaps of bones, and this was corroborated by the statements of others, and doubtless that was all that remained of those who fell between the tracks, for when the heat is sufficient to make the rails underneath red hot and to warp and bend them in every conceivable shape, it is almost as intense as in a crematory."

Look Out for It.

The churches in this city have been aroused by a large circular printed in both German and English, and scattered broadcast under the authority of "the Executive Committee for the Vindication of Personal Liberty." The circular appeals to voters to cast their ballots only for men who are in favor of repeal of the following laws, to which it calls attention:

"The Act of [illegible], the Act of 1794 relating to worldly employment on Sunday; the Act of 1855, prohibiting the sale of liquor on Sunday; and the Act of 1887, or the Brooks High License Law. The circular referring to the latter, quotes the sections relating to the sale of liquor on Sunday."

This "Personal Liberty League" hopes by this means and by public meetings to enlist the entire German population in a movement to wipe out all the laws relating to the sale of liquor on Sunday, as well as the Act of Assembly forbidding worldly employment on the Lord's Day. "Personal Liberty" to trample God's law under foot, and debauch the nation is the object aimed at. The better part of the "German population," to whom this circular is especially addressed, will not enter into the scheme.

Help the Ladies.

A correspondent sends us from Lancaster, an explanation of a plan adopted by the ladies of the college there, to complete the endowment of that institution. There are several reasons why this plan should meet with encouragement. One is that it proposes *to finish* what the Church undertook to perform last year. It will have a good effect to finish something that has been undertaken in our Church. It will be remembered that the different Classes within the bounds of the three Eastern English Synods, and those Synods themselves, adopted the plan of the Centennial. The plan was very moderate in its requirements. It did not ask for any fabulous sum, but only for the endowment of the presidency of the college, which is a clear necessity, and the erection of a scientific building, a necessity also. But though the work was regularly resolved upon, it was not completed during the Centennial year. Now the ladies propose to take it in hand where it was left *and help to finish it.* Let all bid them God speed!

Another reason why the plan proposed should meet with encouragement is referred to in the article of our correspondent. It will serve to test whether in this way all the people can be reached for a moderate or small, contribution for a general interest in the Church. The principle has often been urged, that the way to support certain interests is *to reach all* in applying for contributions, and several efforts have been made to apply the principle, as, for example, in "the dollar plan," and others that might be named; but the difficulty has always been to carry out the principle in actual practice. Now this scheme proposes to test the practicability of the principle in a new way, viz., by multiplying in Geometrical ratio the workers who are to apply for the contributions. The plan will, no doubt, encounter difficulties, as our correspondent seems to apprehend. One of the difficulties feared is that some pastors, from the very best motives, may discourage, if not actually forbid its operation in their congregations. But we think it will not really stand in the way of any other objects. The sum asked from each one, 25 cents, is so small, that no one ought to plead giving it as a reason for not giving to other objects. It does not ask pastors to do anything, but simply to allow their people to work.

For the sake of fairly testing the plan, for the sake of the object to be supported, for the purpose of finishing what the Church endorsed and recommended to be done last year, and for the sake of encouraging the ladies in a laudable undertaking, let all join in giving the plan their encouragement, and if it succeeds it will demonstrate its practicability, and it may be called into use hereafter in emergencies, for the purpose of *finishing* some other projects before the Church. Let us give it a fair trial.

The Reformed Quarterly Review.

As noted last week, the October number of the *Reformed Quarterly Review* is filled with the records of the Centennial Celebration of Franklin and Marshall College. This is eminently proper. The addresses made, and indeed all the proceedings of that interesting occasion deserved to be put in a more permanent form than that afforded by the current newspaper. The right place for all this was in the pages of the *Review*, which has done a good work in preserving the history.

But this may be a good occasion for saying something more general in the interest of this important publication. It has been the custom to look upon it as a financial incubator which the Church received no compensation. One cream-skimming proposition, made at the late Synod of Pittsburgh, to buy out these well paying periodicals of the Church, especially excepts the *Quarterly*, as if to say, if this is to be continued it must be done by outside arrangements and risks. Yet with all the indifference of ministers and others towards the *Review*, it came out this year within a few dollars of paying its own expenses. The surprise of every one is that it did so well. But as it has always been put before the Church money-end foremost, the question may still arise, What is to be done with it? One generous editor comes out and proposes that if the problem is so near solution, he will give the $100 paid him for his hard work, and thus settle the matter. That is all very well, but if the Church should accept this proposition—taking $100 to make up a deficiency of $39, it might as well adopt the principle that congregational accounts are to be squared every year by allowing pastors to work for nothing, or at least make up all deficiencies out of their own pockets. Surely that is not the way out of the difficulty. It would only foster indifference in every department of the Church, and there would be a terrible howl, on the part of many, if their own toes were trodden upon. Evidently a better way would be for each pastor and elder to get a few more paying subscribers.

But then, in order to do this, it was urged lately by a friend of the *Quarterly*, that its character should be modified so as to make it more popular. There is something in this suggestion. The *Review* has, in times past, been taken up with earnest discussions of theological and philosophical questions, which may have been of interest to comparatively few persons. The number of subscribers was not much increased by throwing its pages open to the schools of thought in our Church, while the same class of subjects was treated. Perhaps all classes were tired of such things. It may be well, therefore, to mingle the future articles on live theological topics, with some in the interests of general literature, or with incidents of history, tales, etc. This would help to popularize the work, but with the rivalry of splendid illustrated magazines, it would still have to be pushed by our ministers and others.

Some have thought that the editors of the *Review*, should, after having prepared the feast with great toil, devise some better means to spread it before the people, and then, teach them to eat it. That, however, can hardly be asked. With more apparent justice, it has been said that THE MESSENGER should do more in the way of writing the *Quarterly* into notice. It is well enough to talk that way. We have felt all along the embarrassment of mere perfunctory announcements of the successive numbers, but the future occupant of this bed of roses, may find that there are difficulties in the way. Even if an advanced copy should happen to be given to him a day before its issue, he will find it impossible in the small space allowed him for editorial matter, to analyze the articles and give even their trend and purport. It will crowd the pages of the paper and create dissatisfaction in the end. We doubt whether some will not complain of the length and dryness of what we have just written in this general interest.

Communications.

The Ladies' Centennial.

Plan for Completing the Endowment of Franklin and Marshall College.

The ladies in the families of the professors in Franklin and Marshall College at Lancaster, have inaugurated a plan by which the ladies in the church, and others who may become interested in the matter, may assist in completing the endowment of the college. As the plan has already been set in operation, and is meeting with encouraging success, it has been thought that it would be proper to explain its nature and object through the MESSENGER. It will be seen that it is of such character as that it will not—ought not—interfere with any other object of benevolence in the church. The ladies of Easton, Pa., without reference to denomination, are engaged in carrying it out for the endowment of Lafayette College, and it has been taken hold of by the ladies of Lancaster city in the same way for Franklin and Marshall, and is meeting with success. Those who are in the habit of attending the annual commencements of the college can testify that the ladies of Lancaster, without regard to denomination, always do their part in getting up the Alumni Dinner, and these same ladies performed a large share of the work in the large and liberal preparations that were made for the Centennial. Whenever the call has been made upon them they have promptly responded, and they are now doing their full share in this Centennial Plan. It is called *The Ladies' Centennial Scheme for Completing the Endowment of Franklin and Marshall College, and is as follows:*

Starting with five ladies, each one contributes 25 cents herself, and agrees to secure 4 other ladies, each of whom will give 25 cents, and at the same time agree to secure 4 others to do the same. The progression starts with the letter A, and goes on to the letter H, or the 8th degree, where it is to stop, and each one in the last, or H, class is to be asked only to give 1 dollar, and not to ask any other person. The progression is as follows: 5, 20, 80, 320, 1280, 5120, 20480, 80920. Now, adding together the first 7 terms we get 27,305 persons who will be applied to for 25 cents each, which will realize, if secured, $6,826¼. To this add the 8th term at one dollar each, and the whole amount realized would be $87,746¼.

Can the plan be carried out? Or is it only another of those schemes which look well enough on paper, but are impracticable when attempted to be carried out? It will appear at once that one feature in the plan is, that it multiplies the number of workers as rapidly as the number to be applied to increases. In all the thousands who are to be asked, no one person is required to ask more than 4 persons. Therefore it is just as easy to carry forward after it gets up into the thousands as at the beginning.

In the next place the sum asked for, 25 cents, is not burdensome to any one. Where is the child, where the adult, that cannot give 25 cents, and do it without lessening the regular contributions to other benevolent objects? Some one may say, but with all your reasoning, the fact remains that so many thousand dollars will be absorbed. A pastor may say, after all it will take just so many dollars out of my charge, say 25 or 50 dollars, and it will, therefore, lessen the contributions to that extent to other objects. No, we reply, it will not, because the principle here is, to reach all—the largest number—but to ask for only a small sum, a sum that will not hinder any one from giving his regular annual contributions to other benevolent objects.

Suppose some interesting exhibition comes into your town, charges 25 cents admission, and your people, all, or nearly all attend it, do you think any one would plead that the giving of that 25 cents *once* will lessen his or her contribution to benevolent objects? Certainly not. Herein is the wisdom of the plan, and here the wisdom of the world shows itself. Such an exhibition comes in and carries away the money, and if once attended it does not interfere with any one's living, because the sum is so small. If it is an instructive lecture, for instance, would any pastor counsel any of his members not to attend because the giving of that 25 cents might lessen that member's contribution to the church? Not at all.

Now let us introduce a piece of this worldly wisdom and see whether it will not work as well for the church. All that is required is that every one applied to takes as much interest in *this work* as in a lecture, or some lawful luxury. Let us try it for *another reason.* If it succeeds it will demonstrate that the secret of getting many persons to work can be used at proper times, or in emergencies, for other objects as well.

The *ladies* are now first in the field. Let all encourage them and help them in carrying out their plan, if for no other reason, *to test the scheme.* Let us try it and see whether it will stand in the way, at all seriously, of any other objects. It may turn out that it would not be wise to use the plan very frequently, but it is only *once in many years* that the college has come before all the church members for help. If it only suffices to help us in emergencies, in objects that are of very general church interest, when it is desirable to ask all the people, it will prove to be a most valuable plan for other similar objects.

Then, finally, let us remember that it is the LADIES' SCHEME! Who would not help to make *their* scheme a success? In Lancaster the ladies are aiding the scheme, not only in the Reformed church, but outside of it also. It appeals to the honor and pride of the city, for the College is historically a *Lancaster Institution.* The plan will reach friends of the College outside the Reformed church elsewhere. Now let all encourage it. It does not ask pastors to work directly for it; they have their hands full; it only asks their encouragement, and especially that no one oppose it. It don't appeal to gentlemen; the ladies intend to carry it through; but it asks the encouragement, not the discouragement, of the gentlemen. Let no pastor *stop it* in his charge, and then say, he don't believe it will succeed. Of course it will not succeed in places where that is done. All the ladies ask is that the church everywhere will allow them to prosecute their plan. If it succeeds it will prove a benediction to the church, and it will not be the only instance in the history of the church in which Christian women led the way in zealous endeavor, and in pious devotion to the Lord, for whose honor and glory we all labor! T. G. A.

Ashland—Harvest Home Services.

The 25th of September last was a happy day for our Reformed congregation at Ashland, and for its aged pastor, Rev. R. Duenger, D.D. It was a bright and beautiful day, and was devoted to harvest home thanksgiving. During several days prior to this occasion, the lady members of the congregation, among whom the pastor's wife took a leading part, had laid every domain of cereal, vegetable, fruit-bearing and floral nature under contribution for means to decorate the house of the Lord. The altar, pulpit, baptismal font, improvised arches, organ and tables were arrayed in festive garb for the occasion. At the appointed hour for services the naturally well appointed house of God was well filled by an orderly and devout audience. The Rev. J. H. Derr, of Catawissa, present at the kind invitation of his early ministerial friend and brother, conducted the services, with an appropriate discourse in the German language, the venerable pastor assisting.

At 2 o'clock, P. M., the church was again well filled by an attentive audience, the children of the Sunday-school, numbering between three and four hundred, constituting the main body of this audience. This was the children's harvest home service, consisting of appropriate song, in German and English, prayer and illustrated recitations. Bro. Derr delivered a short address in English.

At the time for services in the evening the church was again filled, and this time by an overflowing audience. Bro. Derr again conducted the services, and in the English language, with an appropriate discourse. The best of order and the most devout attention prevailed during all these services. It was a day of gladness to all concerned, and to none more than to the venerable pastor, who has labored long enough among this people to have seen the work of the Lord so prosper in his hands as to require the building of one church, then its enlargement, and then the building of the second one; and though, through God's great goodness to him, as he thankfully acknowledges, now closely approaching the end of his eightieth year, he is still vigorous, especially in mind, and full of energy and zeal in the work of his Master, whilst he is calmly waiting for his change to come. He is held in very great respect by his people, and enjoys their confidence, they confiding in him as in a father.

The amount of the offerings on the above occasion is unknown to the writer, but judging from appearances it was very respectable.

Missionary Meeting at Centre Church.

On Sunday last the Missionary Aid Society of the Reformed congregation at Centre Church, Bowmansville, Rev. S. Schweitzer, pastor, held the fourth anniversary of its organization. It was indeed a great occasion. Early the capacious church was crowded to its fullest capacity with an interested and enthusiastic congregation and many were unable to gain admittance. The church was very beautifully decorated for the occasion. One of the features which attracted a great deal of attention was a missionary quilt which contained 1600 patches. Upon each patch a name was stamped. By charging a small sum for each name, this plan brought $40 into the treasury of the society. After the opening services, Mr. Sato, a native of Japan, in attendance at Franklin and Marshall Theological Seminary, was introduced to the congregation. He spoke of the pleasure it afforded him to be with so kind and unselfish a people as the American and expressed his hopes that his native land may speedily become Christianized. Mr. Kaniko, another Japanese student who was next introduced to the audience spoke of the love which the Japanese has for America; that they pronounced Commodore Perry's visit to them and the treaty made to be the greatest event in the history of their country. These two young men then read the Apostles' Creed and the Lord's Prayer from a book printed in their native tongue.

Rev. D. B. Schneder, a former member of the congregation, but who has been appointed a missionary to Japan, followed in a forcible address, taking for his theme the necessity of bringing the Word of God to these people. The missionary quilt was by a vote of the Society presented to him and he will take it with him to Japan. In thanking the Society he said that the eight hundred names on the quilt would recall fond recollections.

Rev. S. Schweitzer, the popular pastor of this flourishing congregation can well feel happy when he thinks of the work that has been done during his pastorate. From a

membership of sixty souls the congregation had increased to two hundred and sixty last spring when the Bowmansville congregation was organized.

Two Japanese students of Franklin and Marshall College, Lancaster, addressed the St. Paul's Sunday-school and Missionary Society. They also read the Apostles' Creed and the Lord's Prayer in their own language. Rev. S. Schweitzer and D. B. Schneder were also present.—*Ephrata Review.*

Sunday-school and Missionary Convention.

A Sunday-school and Missionary Convention, under the auspices of Tohickon Classis of the "Reformed Church in the United States," will be held in the South Bethlehem charge, Rev. N. Z. Snyder, pastor, on October 26th and 27th, 1887, as follows: In the Jerusalem Church, Salzburg, on Wednesday, October 26th, at 7 o'clock, P.M., and in the First Reformed Church, South Bethlehem, on Thursday, October 27th, at 2 and 7 o'clock, P. M. The forenoon of this day will be spent as individuals may prefer. The following topics will be discussed:

Jerusalem Church—1. The significance and force of Infant Baptism in Sunday-school training.—Rev. A. B. Koplin, D.D.—Rev. L. C. Sheip. 2. What are the qualifications of a good Sunday-school teacher?—Rev. R. C. Weaver—Rev. F. J. Mohr. 3. The proper attitude of the Church and Sunday-school in regard to mission work.—Rev. J. Kehm—Rev. D. Rothtrock.

First Reformed Church. Afternoon. 1. The relation of the Sunday-school to the Church.—Rev. H. A. Bomberger — Supt. Wm. H. Rudolph. 2. How to keep up a Missionary Society and steadily awaken a deeper interest among the people in the holy cause of missions.—Elder Joseph Proctor—Dr. A. B. Koplin. 3. Woman and Missions. Rev. J. J. Rothtrock—Rev. R. C. Weaver.

Evening. 4. Aesthetics in the Sunday-school.—Rev. B. B. Ferer—Rev. M. H. Mill. 5. How to secure order and reverence in the Sunday-school,—Hon. J. S. Hess—Rev. F. J. Mohr. 6. The relation between the superintendent and the other officers in the Sunday-school.—Rev. J. G. Dubbs—Rev. H. F. Seiple. 7. The ripe harvest in the mission fields and the loud call for men and means.—Rev. J. G. Dengler—Rev. H. A. Bomberger.

S. K. GROSS, President.
N. Z. SNYDER, Secretary.

N. B.—Those pastors or delegates who do not go directly to the Salzburg church, on Wednesday evening, will meet at the First Reformed church, South Bethlehem, at 6.30 o'clock, whence teams will take them to the country church. PASTOR LOCI.

Church Work Convention, Burkittsville, Md.

A Sunday-school and Church Work Convention was held in the Reformed church at Burkittsville, Md., on the 27th and 28th of September.

The members of the district present, besides the pastor, Rev. H. I. Comfort, were Rev. T. F. Hoffmeier, M. L. Firor, S. L. Whitmore, and N. H. Skyles. Rev. S. S. Miller, of Boonsboro, and Rev. Dr. Dosh, pastor of the Lutheran church at Burkittsville, was also present, and added much to the interest of the convention by the part they took in the discussions of the various subjects.

Topics, relating to the Church; Church Officers; Church Members; The Christian Family; Catechization; The Sunday-school; Lesson Leaves, and the Church Year; Home and Foreign Missions, were all earnestly and profitably discussed. Although the audiences were small, on account of the rainy weather, yet the interest of the convention kept up from its opening to its close.

As one of the practical benefits of the convention, 28 persons gave in their names to organize a Missionary Society in the Burkittsville congregation. The pastor announced that a meeting of the congregation would be held on the following Saturday, to elect officers for the society and complete its organization.

The following resolutions with reference to the death of Rev. Dr. G. H. Martin, were adopted by the convention:

WHEREAS, Rev. Geo. H. Martin, D.D., a former pastor of this congregation, and member of this District Convention, a few days ago, departed this life, at his home in Timberville, Va., therefore,

Resolved, That we the members of the Convention have heard with deep regret of the death of our venerable brother and former fellow-worker, Rev. George H. Martin, D.D.

Resolved, That while we deplore the loss to the church on earth, caused by his death, we yet rejoice that, after a long life of faithful service, he has gained the victory and has been added to the number of the "spirits of just men made perfect," who await "in joy and felicity" the glorious summation of the last day.

Resolved, That we tender to the bereaved wife and children of our departed brother, our heartfelt sympathy, and commend them to Him who has said, "My grace is sufficient for thee."

Resolved, That these resolutions be communicated to Mrs. Martin by the chairman of this Convention.

Pending the motion to adopt these resolutions, several of the brethren made feeling addresses upon the life and character of the deceased. N. H. S.

Women's Missionary Society.

The second annual meeting of the Women's Missionary Society of Philadelphia Classis was held Tuesday, October 11th, in St. Matthew's church, Chester county, Pa.

Carriages were in waiting at Anselma to convey delegates and friends to the church, where a large number were already assembled. The morning session opened at 10.30 with devotional exercises.

The regular business was transacted. Delegates present read encouraging reports. New delegates from St. Paul's and Linfield were also present. Mrs. E. D. Wettach, delegate to the Women's Missionary Society of the General Synod, read an interesting report. A letter of love and greeting from Mrs. A. D. Gring was read.

A "Letter Plan" was explained by which a fund of several hundred dollars could be raised for the Girls' School Building at Sendai, which was adopted, and delegates present pledged themselves a committee with the help of letter "A" to start the fund at once.

Fifty dollars was voted to Bethel Mission, Philadelphia. A pledge of $50 was made to the Women's Missionary Society of the General Synod, for the use of Sioux City Mission, to be paid January, 1888.

The society at Pleasantville raised $30, which they wish to be sent to Sendai.

A nominating committee was then appointed, who presented the following report: Officers for the ensuing year—Mrs. H. S. Dotterer, President; Mrs. Moertz, Vice-President; Miss H. A. Rittenhouse, Recording Secretary; Miss Lizzie R. Varwig, Corresponding Secretary; Miss Mary M. Brownback, Treasurer. The report was adopted.

The meeting then adjourned and refreshing luncheon was partaken of by all present.

The society reassembled at 1.30. The secretary read the annual report, which showed continued interest and some encouragement.

Miss Dorrie Schaeffer sang a solo very effectively.

We were unexpectedly favored in having present with us Rev. A. D. Gring, who spoke to us with much fervor on the great work of our church now planted in Tokio, Sendai, and Yamagata, Japan. He proved to us that our work was started in every branch and waited only to be developed.

Rev. J. I. Good rendered a vocal solo with much feeling.

Dr. D. Van Horne, Rev. E. D. Wettach, and Rev. S. P. Mauger also encouraged us by their attendance.

A collection was then taken, during which time the choir sang. Collection, $8 78.

A vote of thanks were given to the ladies of the church and those who so kindly entertained us.

The society adjourned, to meet the second Tuesday in January, 1888, in Church of the Ascension, Norristown, and closed with prayer and benediction by Rev. Gring.

R. S. D.

Harvest Home Services.

After an absence of seven years it was again our pleasure to meet Rev. G. B. Dechant and his good people at Numedia, Columbia county, Pa., September 14, 1887, and assist in their delightful harvest thanksgiving service. In the morning the writer preached in the German language to a well filled house. Bro. Dechant followed with some well chosen remarks in the English, and all was followed by a good collection.

After a good dinner and social chat the congregation reassembled, when the writer preached in the English—a missionary discourse. The pastor followed again in a few pertinent remarks, and again a collection was taken up, which with the morning collection amounted to $72.

This was, indeed, a very pleasant and profitable day's work, and in the middle of the week too. These week-day services are a usage in Bro. Dechant's charge worthy of imitation wherever it can be done. The people seem to give most cheerfully a week-day to these services, and the cause of the *Master—more cheerful givers I have not* found for many a day. Bro. Dechant has been eminently successful in his work here, notwithstanding the trials and conflicts he had to pass through. Churchliness, order, and the spirit of progress now prevails. A dozen or more years ago, when he came here, it was otherwise. Then at his first harvest festival the collection amounted to only $4.65. What a contrast between then and now, and this is only one of the proofs that might be adduced of the life and progress in Numedia—in Roaring Creek Valley.

On Thursday we assisted Bro. Dechant at Mainville. Here we had also very pleasant services, but not such large congregations as at Numedia, and consequently not such large collections. Still $11 were added to Numedia's $72, making the nice sum of $83. The Mainville collections would certainly have been larger but for the reason that they are just rebuilding their church which, a year ago, was blown down. I am sorry to say that a church storm is now blowing here that threatens to become very serious. It was principally raised, from what I could learn, by their neighbors who use to own the church in union with them. On the whole, Bro. Dechant is doing well. He is an earnest worker and fearless defender of the rights of his people and the Church. The Lord prosper him and his people.

E. D. MILLER.

Hazelton, Pa.

Church News.

☞ Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

Our Own Church.

Pennsylvania.

Marietta.—Sunday, October 9th, was indeed a most joyous day for the members of the Reformed congregation who worship in Zion's church at Marietta. Not long since Emmanuel's Reformed church of Hanover, Pa., presented this congregation with a large pipe organ that had been used by the Hanover church for many years. The organ was thoroughly repaired and on Sunday morning rededicated to the service of God. German services were held at 9.30 A. M., when Rev. Silas F. Laury, pastor elect, preached, taking as his text Psalm 150: 4. At 10.30 A. M., the dedicatory services proper were held, being conducted in the English language. Mr. Ambrose M. Schmidt, a student in the Theological Seminary, Lancaster, Pa., and a member of the Hanover congregation, preached the dedicatory sermon, taking as his text Psalm 100: 4.

In the evening the installation of the pastor loci, Rev. S. F. Laury, took place.

Rev. S. M. Roeder, of Elizabethtown, Pa., conducted the opening service, after which Rev. E. V. Gerhart, D.D., President of the Theological Seminary, Lancaster, Pa., preached the installation sermon, taking as his text 1 Peter 4: 10. The pastor was then installed by Revs. Gerhart and Roeder.

After the conclusion of the service many of the members came forward and extended the right hand of fellowship to their pastor, assuring him of their earnest support in his work among them.

This congregation, though still a mission, displays an amount of vigor and enthusiasm that predicts for it an active and useful future. At both services the church was well filled, and in the evening not a vacant seat could be found.

Collections were lifted both morning and evening, and about $60 were raised towards defraying the expenses incurred in transporting and repairing the organ.

Prof. W. B. Manby, of Lancaster, Pa., presided at the organ during the day, and the choir was assisted in their anthems by Messrs. W. T. Aumann and A. S. Dechant, both theological students from Lancaster.

The altar was tastily decorated with flowers which seemed but a happy reflection of the countenances of the members and many friends of the congregation gathered there during these services.

Sulphur Spring.—The harvest collections in the four congregations of the Sulphur Spring charge aggregated over one hundred dollars. The annual contribution of the two missionary societies is over thirty. The last quarterly missionary meetings were held at Sulphur Spring September 25th and at Bloserville October 9th. Children's Day was observed in both these congregations, by their respective Sunday-schools. The exercises, both missionary and children's, consisted of music, select reading, essays, dialogues and addresses. These exercises were highly interesting and the attendance very large.

Pleasant Valley.—The Pleasant Valley charge, on the 3rd of October last, held memorial services for their pastor's wife, Mrs. F. W. Smith, who was buried in Lancaster three weeks ago. The Rev. J. E. Freeman preached the sermon from the text: "She hath done what she could . . . . this also that she hath done shall be spoken of for a memorial of her." Mark 14: 8, 9. The church at Pleasant Valley was beautifully trimmed with crape edged with flowers. It reflects the good will and gentle feelings of the charge to their pastor, the Rev. Frank W. Smith. We express the hearty good will of the pastor when we say that credit is due and hereby given to Dr. Guth, Prof. O. N. Kerschner, and Charles Gilbert, who took the lead and manifested great interest in these memorial services. May Jesus sustain and comfort Bro. Smith.

Mercersburg.—Pleasant Children's Day services were held in the Reformed church of Mercersburg on Sunday morning, September 25th, the day designated for that purpose by the Synod of the Potomac. Pastor Knappenberger addressed the children, basing his remarks on Col. 3: 20—"Children, obey your parents in all things: for this is well pleasing unto the Lord." The collection lifted was for the Ministerial Relief Society. Similar services were held by him, in the afternoon and evening of the same day, in the Upton and Williamson congregations.

Lock Haven.—The new organ lately purchased by St. Luke's Reformed church, Lock Haven, Pa., of which the Rev. G. W. Gerhard is pastor, was dedicated with appropriate services, on Sunday, September 11th. Rev. I. S. Stahr, a former pastor, preached in the morning to a large audience, and in the evening the pastor preached his fourth anniversary sermon. The organ, which is a fine instrument, was purchased from the Miller Organ Co., York, Pa. Besides the purchase of this organ, the congregation lately carpeted the entire audience room of their church, erected a choir platform, and furnished it with handsome chairs. The expenses incurred by these improvements have been paid. The church debt is also paid, and the congregation, under the efficient leadership of Pastor Gerhard, is in a flourishing condition. The accessions during the past year were large, and the prospects for the future are promising.

Philadelphia. — Heidelberg Reformed church received nine members on a recent Sunday. Three of them by confirmation and six by letter.

Church of the Strangers.—G. H. Johnston, pastor. Communion Oct. 2d; nine additions, Oct. 9th, harvest services. Church beautifully decorated; audience large.

Stoyestown.—Children's Day was celebrated in the Stoyestown charge, Rev. W. D. Lefevre, pastor. The collection was as follows: $5 for Widows' Relief Society, and $5 for Nevin Memorial Professorship.

Ringtown.—Rev. W. B. Sandoe held the fall communion in St. Paul's congregation of the Ringtown charge on Sunday, October 1st. The attendance was large and the collection for missions good. On the Saturday previous, 14 catechumens, two of whom were heads of families. The pastor will soon form another class for instruction. He has gratifying prospects of success.

Hazelton Mission.—This newly organized interest promises well for the future. The intelligent and interesting membership here, with the "Supply" and the authority of the Church, mean to make it a success by the help of the Lord. Since the 11th uit., they have regular preaching morning and evenings, with increasing audiences. There are now about 58 members enrolled. Three weeks ago we organized a Sunday-school with 42 members; have now about 62 enrolled. We also organized a hopeful catechetical class. All looks hopeful. Thank God.

Turbotville.—Mt. Zion charge, Rev. D. E. Schoedler, pastor. Children's Day offerings: Turbotville, $13; Strawberry Bridge, $24. *Hellers Reformed church*, Rev. D. E. Schoedler, supply. Children's Day offerings, $8. Devoted partly to Home missions, but mostly to Girls' School in Sendai, Japan.

Martinsburg.—Children's Day was observed on the 25th ult., by the Salem Snnday-school and congregation. The order of service published by the Board of Publication was used. Besides this, a number of other interesting features were introduced. The church was nicely decorated. The attendance was very good. The services were interesting, and all went away pleased and edified. The collection was devoted to Foreign Missions.

Norristown.—The holy communion was celebrated in the Reformed Church of the Ascension, Rev. S. R. Bridenbaugh, pastor, on Sunday morning, Oct. 16th. A series of interesting services were held during the week preceding, in connection with which 21 persons were received into full membership in the church, making 54, the total number added since the beginning of the present pastorate, less than eight months ago. The pastor now has under instruction a catechetical class, consisting of 47 young persons, the larger number of whom look forward to confirmation at the next Easter festival.

Catawissa.—Harvest thanksgiving services were observed on the 2d inst., in the church at Catawissa, Rev. J. H. Derr, pastor. The church was very tastefully and appropriately decorated. Both morning and evening services were arranged with reference to the general occasion. A peculiarity of the morning service was, that a wedding ceremony was made to constitute a part of the services. The offerings of the people were reasonably liberal, all things considered, though, owing to local financial depression, not as large as the needs of our benevolent causes demand. The autumnal communion services, held on the 9th inst., were well attended and very fully participated with blessed results.

Maryland.

Woodberry.—Children's Day at Woodberry mission was observed by an all-day service. The full attendance and liberal contributions attested that old and young enjoyed the exercises and realized the importance of the occasion.

A brilliant mass of flowering plants was grouped around the altar, and arranged along the chancel, to which a floral arch and festoons added graceful effect, and permitted a view of the Saviour's injunction in living green; "Feed My Lambs." To the regret of all our returned missionary to Japan was prevented by other duties from attending, although we comfort ourselves with his promise to visit us in the near future.

At the morning service letters were read from Rev. W. E. Hoy and Miss Ault, who thus kindly enhanced the interest of the exercises. The former depicted boy life in Japan, in the street, and at their homes—if such they may be called—contrasting them with the cheerful and attractive family circles of our more favored land, deriving their charm from the sunlight of Christianity.

Miss Ault's letter related to girl life, and awoke a chord of sympathy for the less favored little ones shrouded in moral darkness. These letters formed the basis of the pastor's remarks, in which he enlarged upon the blessings of homes in a Christian land, presided over by Christian parents, and indicated one method of expressing our gratitude by trying to extend these blessings to other lands.

The afternoon service was participated in by the children, the Children of Holy Writ forming the program.

Rev. C. S. Barrett was present and made an address appropriate to the occasion. This gentleman is a classmate of Prof. Drummond, and pastor of the Presbyterian congregation, which during his absence throughout the month of August, united with ours in regular services conducted by our pastor, alternately

Continued on 8th Page.

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We would call attention to the following books that have been recently published, and are for sale by us at the prices named, postpaid:

Historic Manual of the Reformed Church in the U. S., Rev. J. H. Dubbs, D.D.,	**$1.50**
The Substantial Philosophy. Rev. J. I. Swander, D.D.,	**$1.50**
Letters to Boys and Girls about the Holy Land and the First Christmas. Rev Theodore Appel, D. D.	**.75**
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A Child's Life of Christ, Rev. C. Z. Weiser, D.D.,	**1.00**
The Gospel Call, Book of Sermons by Rev. J. K. Millett, deceased; edited by Rev. C. S. Gerhard,	**1.50**
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Miscellaneous.

Across the Field.

Across the fields, across the fields,
This bright October morn I pass.
The spiders' webs, like silver shields,
Are hung upon the dripping grass;
Like mummies stand the mulleins sere,
The sumach fires are flaming up,
And like a star of gold gleams here
And there a late, lone buttercup.

Across the fields, across the fields,
The breath of distant snowflakes comes;
To it the grape his sweetness yields;
A wailing song the wild bee hums,
And boys and girls with cheeks of tan,
The frosted leaves go tripping thro',
The groves upon the hills to scan
For treasures each year brings anew.

—*Selected.*

Selections.

Prayer is the outlet of the saints' sorrow, and the inlet of their supports and comforts.

With men the heart is known by their words; but with God our words are weighed by our hearts.

There is a remembrance of the dead, to which we turn even from the charms of the living.—*Irving.*

Man's forgiveness may be true and sweet,
But yet he stoops to give it. More complete
The love that lays forgiveness at Thy feet,
And pleads with Thee to raise it.

—*Adelaide A. Proctor.*

Do to-day's duty, fight to-day's temptation, and do not weaken and distract yourself by looking forward to things you cannot see, and could not understand if you saw them.—*Charles Kingsley.*

Let our unceasing, earnest prayer
Be, too, for light—for strength to bear
Our portion of the weight of care,
That crushes into dumb despair,
One half the human race.

—*Longfellow.*

Personal.

Maurice Strakosch, the trainer of Mme. Patti, is dead.

John H. Pearsol, the veteran printer and publisher, who in point of active service was one of the oldest printers in the State if not in the United States, died at the residence of his son-in-law, Thomas B. Cochran, Lime street, Lancaster, on the 10th inst.

A composition by Emperor Dom Pedro I, of Brazil, the father of the reigning sovereign, at present sojourning in Baden-Baden entitled "Hymne de l'Independance," was for the first time executed there, according to the direction of Dom Pedro II, who is himself a talented musician.

Mlle. Marie Pecci, the Pope's niece, is to be married next month to Count Moroni, one of the Noble Guards, and his Holiness has shown great interest in the young lady's attire. He asked his secretary to look after the bride's dresses, and expressly stipulated that they must be white, blue or black. "They are the three colors," he added, "most becoming to young people. Gray and brown only suit old women, and as for all the other colors, I do not like them."

Science and Art.

Mr. R. Ridway's long-promised work—a Manual on the Birds of North America—is at last in the press in England. It is the result of twenty years' study and the examination of 60,000 specimens.

The remains of no less than fifty-nine species of flowering plants from mummy wrappings in Egypt have been identified. The flowers have been wonderfully preserved, even the delicate violet color of the larkspur and the scarlet of the poppy, the chlorophyl in the leaves, and the sugar in the raisins remaining.

The old question as to whether the upper part of a carriage wheel in motion goes along faster than the lower part seems to have been settled by instantaneous photography. In the photograph the outer ends of the upper spokes appear indistinct by reason of the motion, while the outer ends of the spokes in the lower part of the wheel are photographed with distinctness.

In Thasos, the northernmost isle of the Ægean, an ancient town has been excavated at a spot called Alki, which was joined to the capital of the island by a road formed of huge blocks of marble from the famous quarries. They are placed two by two lengthwise, and form a fourteen foot road. Dedications to Apollo, Neptune, and Artemis, to Athena and Dionysos, indicate a temple patronized especially by sea captains. A very ancient and curiously fashioned statue of Apollo was found in a mutilated condition, the chest and leg muscles rudely developed, and fifteen braids of hair sculptured on the back. It is supposed that the temple was originally erected to Apollo, and afterwards used for dedications and statues to the other gods mentioned.

Items of Interest.

It is estimated that about $2,000,000 are left in the White Mountain region of New Hampshire by tourists during the warm months.

Many sportsmen prefer the fall to any other season for pitching their camps in the Adirondack region. The trees are now dressed in their brightest foliage. Game is in good condition. The air is cool and invigorating. The evening camp fire is more enjoyable than in August.

In Servia, Bulgaria, and Roumania boots made of bullock's hide or leather, and which are simply a flat piece of leather drawn over the foot all round and fastened by leather thongs or birch bark crossed over the leg, which is encased in either stockings or a piece of red cloth, are worn by the peasantry. The Slavonic peasantry in Austria also wear boots of the same description, and so do the Turkish soldiers, but they make their own. The Russian peasants make shoes of birch bark, and fasten them in the same way over stockings, except in winter, when high leather boots are worn.

When Professor Mendelaieff was descending in his military balloon near Moscow after observing the recent eclipse, several peasants ran out of the village of Oderkoff with guns to shoot "the evil beast that had darkened the face of the sun." There was a general fear among the Russian peasantry that the world is coming to an end. This idea was strengthened by the curious coincidence that on Sunday preceding the eclipse the Gospel appointed to be read in the churches happened to be the 24th chapter of Matthew, in which occurred the prediction that the sun shall be darkened and the stars shall fall from the heavens. Ten days after the eclipse in the province of Perm there was a remarkable fall of aerolites. One piece of the meteoric stone weighed about a quarter of a ton, and caused an earth shock in its fall like an earthquake.

Mr. Appleton Morgan has added to the manuscript of his "Shakespeare in Fact and Fiction," which Benjamin & Bell will publish, a chapter on the Donnelly business. It is explained that Mr. Morgan aims to demonstrate that, while the Donnelly method is a heroic treatment of the Baconian theory, it appears to be impossible from a structural analysis, as well as from the history of the folio of 1623, that any interwritten matter should be therein included. Mr. Morgan writes from the point of view of his own growth theory of the text of 1623, and—to show that the printer's copy for the 1623 text was tampered with, not only by a whole generation of actors, but from time to time by the stage censors of Queen Elizabeth and King James—he quotes at length a statute of Elizabeth's regulating stage plays which is not known to have appeared in print since 1559.

The condition of the wage class in 1800 may be well examined; it is full of instruction for social agitators. In the great cities unskilled workmen were hired by the day, bought their own food, and found their own lodgings. But in the country, on the farms, or wherever a hand was employed on some public work, they were fed and lodged by the employer and given a few dollars a month. On the Pennsylvania canals the diggers ate the coarsest diet, were housed in the rudest sheds, and were paid $6 a month from May to November, and $5 a month from November to May. Hod carriers and mortar mixers, diggers and choppers, who, from 1793 to 1800, labored on the public buildings and cut the streets and avenues of Washington City, received $70 a year; or if they wished, $60 for all the work they could perform from March 1 to December 20. The hours of work were invariably from sunrise to sunset. Wages at Albany and New York were 3 shillings, or, as money then went, 40 cents a day; at Lancaster, $8 to $10 a month; elsewhere in Pennsylvania workmen were content with $6 in summer and $5 in winter. At Baltimore men were glad to be hired at 18 pence a day. None, by the month, asked more than $6. At Fredericksburg the price of labor was from $5 to $7. In Virginia white men employed by the year were given £16 currency; slaves, when hired, were clothed, and their masters paid £1 a month. A pound Virginia money was, in Federal money, $3.33. The average rate of wages the land over was, therefore, $65 a year, with food and, perhaps, lodging. Out of this small sum the workman must, with his wife help, maintain his family. —*McMasters.*

Useful Hints and Recipes.

BRICK OF POTTED BEEF.—Three and a half pounds lean beef chopped fine, four crackers rolled, three eggs well beaten, tablespoonful salt, teaspoonful pepper. Use thyme or other herb. Mix well and mould into a brick. Cover with bits of salt pork and bread crumbs. Put a coffee cup of water in the pan and baste often. Bake one hour.

CHEAP DISINFECTANT.—A little freshly ground coffee sprinkled on hot coal on a shovel will destroy any foul smell in a sick-room instantly, and leave a pleasant one in its place. By throwing the coffee left from any meal together with the grounds into the well, in a few days all odor will be abolished, and a continuance will rid the premises of the terrible nuisance only too common.—*Cor. Phila. Press.*

RISSOLES.—Mince meat or veal *a la mode* extremely fine; grate into it a little boiled ham. Mix well together with white sauce flavored with mushrooms. Make of beef drippings a very thin paste, roll into small squares, inclose the minced meat, forming small balls; fry them in drippings to a light brown color. The same mince may be cemented with egg and bread-crumbs, and fried without the pastry.

MANGO. — Take an unripe canteloupe, wash it, and cut out a small section, which preserve for the "lid," scoop out the seeds and soft pulp, pare it and cover with hot water, in which is salt and a small piece of alum; let it stand ten or twelve hours, wipe dry, and fill with finely chopped cabbage and peppers, which has been salted and drained, and seasoned with mustard seed and a few whole cloves. When filled replace the section cut out, and secure it with coarse thread, place in jars and pour boiling spiced vinegar over them. Large sweet peppers are very nice with seeds removed, and filled in the same way.

CELERY SALAD.—Take three bunches of celery, chop fine in a chopping-bowl, sprinkle over it salt and a little pepper, then beat up one egg in a sauce-pan, add a half teacup of vinegar, two tablespoonfuls of sugar, and four tablespoonfuls of salad dressing; stir it together, and when it comes to a boil, put in the celery, and let it all boil for about fifteen minutes, stirring constantly, then put it into a dish, and have an egg boiled which cut in slices, and lay over the top; garnish around the edge with tops of celery. It is best when cold. Make chicken salad the same way, by taking as much chicken as celery, and a little more vinegar and salad.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 1334 Arch Street.

THE NEW TESTAMENT OF OUR LORD AND SAVIOUR JESUS CHRIST. The common English Version corrected by the Final Committee of the American Bible Union. Third Revision. Philadelphia: American Baptist Publication Society, 1420 Chestnut street. Brevier 18mo. Edition.

The edition is the outcome of a movement started nearly forty years ago, in the Baptist church to give a translation of the Bible, that would render the Greek word *Baptizo* "immerse," etc. This change is made throughout. Thus, "I indeed immerse you in water unto repentance; but He that comes after me is mightier than I whose sandals I am not worthy to bear; He will immerse you in the Holy Spirit and fire." Matt. 3: 11.

INGLESIDE RHAIMS. Verses in the Dialect of Burns. By Rev. J. E. Rankin, D. D. Ideal edition, cloth, 50c.; postage, 6c. New York: John B. Alden, Publisher, 1887.

Lovers of Burns will derive almost as much pleasure from these verses as they experience in reading their favorite Scottish bard. Indeed, it is hard to realize that some of these poems were not written by Burns himself. The author, though not a native Scotchman, is a perfect master of the dialect in which Burns gave utterance to his thoughts and emotions; and, what is more, he is by nature a poet of the same order as Burns, with a pure, strong love of nature and a sympathetic interest in all that touches our common human life. There is often found in these Ingleside Rhaims a tender pathos and a quiet humor that remind us of the Ayrshire bard. Pervaded by a healthy Christian tone, they will bring light and joy to every fireside where they are read. We commend them to all who love to drink of poetic streams pure and undefiled.

EMINENT AMERICANS. By Benson J. Lossing, LL.D. Large 12mo, pp. 515. Brevier type; cloth, 75c.; half morocco, $1.00; postage, 13c. New York: John B. Alden, Publisher, 393 Pearl street.

This is a fresh, interesting book, comprising the biographies of nearly 400 men and women who have taken a prominent place in American history as statesmen, patriots, orators, reformers, and religious teachers. It is a book specially adapted to the young, as it gives them a large amount of American history in an attractive form suited to their needs, and can hardly fail by its suggestiveness to excite in them a desire to know more of the characters described, and so stimulate them to a larger and fuller course of historical reading. The author has been long and favorably known as a popular American historian. More than thirty years ago he published a volume of biographical sketches, to which he has added from time to time to keep it abreast of the age. The present work is the latest edition, and bringing the history down to this year. Besides the text it contains about 125 portraits with facsimiles of signatures. As its influence cannot be otherwise than healthy, it deserves an extended circulation, especially as its price is so wonderfully low as to be within the reach of every one.

THE ANDOVER REVIEW, October, 1887. This is an unusually good number, full of bright papers and fresh timely notes. The opening article on "The Ultimate Criteria of Christian Doctrine," deserves a very careful reading on account of its clear and thoughtful discussion of a most important topic. The ultimate criterion the author finds in the Scriptures, the infallible rule of faith and practice, when interpreted, not by the critical understanding alone, nor under the influence of the emotional nature alone or chiefly, nor yet by the individual Christian consciousness, but by the *common* Christian consciousness, as the product of all that is most valuable in the Christian experience and knowledge of all Christendom. The second article continues the interesting discussion begun in the last number on "The Effect of the Scientific Temper in Modern Poetry." Very significant is the third article on "Prayer in Public Worship," as indicating an outreaching in Puritan New England after a more worshipful form of public service. "Emerson in New England Thought" presents a striking picture of one who has exerted a profound influence on the mind of his age. The editorial notes all bear more or less directly on the Andover controversy, and one cannot but admire the excellent spirit they display.

Boston: Houghton, Mifflin & Company. Yearly subscription, $4; Single numbers, 35 cents.

Many attractive pictures in THE ILLUSTRATED LONDON NEWS (American edition) for October 8th, make it a very desirable copy to possess. The "Keeper's Boy," and "Our Coxwain," are alone worth the 10 cents asked for the whole paper, while aside from these gems, views in Florida are presented, and the "British Mission to Morocco" is finely illustrated. The general reading matter of the paper will also be found interesting as usual. All newsdealers have it, and subscriptions are received at the office of publication, 237 Potter Building, New York.

LITTELL'S LIVING AGE. The number of Littell's Living Age for the week ending October 15th contains—A Great Lesson, by the Duke of Argyll, Nineteenth Century; Major and Minor, by W. E. Norris, part X., Good Words; Masaniello, Temple Bar; A Secret Inheritance, by B. L. Farjeon, conclusion, English Illustrated Magazine; Donatello, and the Unveiling of the Facade of the Duomo at Florence, National Review; Realism and Idealism, Fortnightly Review; The Last Day of Windsor Forest, National Review; Some Clerical Reminiscences, Temple Bar; A Carthusian Monastery near Meran, Spectator; The Ubiquity of the Jewish Race, Jewish World; and Poetry and Miscellany.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4.00 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

Books in Press.

Lee & Sheppard have in press the following attractive works:

Sir Walter Scott's poem, "The Bridal of Treirman," a romance of King Arthur's Round Table days, with 14 full-page illustrations.

In *Alhambra* style, original with them, fourteen illustrated Hymns, including, "Rock of Ages," "Nearer, my God, to Thee," etc.

"Golden Miniatures," comprising six of the choicest poems and hymns in the language.

"Peter Bunstone, or, The Boy who was Hazed." This is the sixth of Mr. Trowbridge's Tide Mill Stories.

"Our Standard Bearer; or the Life of General Ulysses S. Grant;" his Youth, his Manhood, his Campaigns, and his eminent services in the Nation, as seen by Captain Bernard Gallegasken, and written out by Oliver Optic.

"Perseverance Island," by General Douglas Frazer. This book is called the Robinson Crusoe of the Nineteenth Century.

All these books will be suitable for holiday gifts.

Obituaries.

Obituaries to be inserted must be no longer than three hundred words.

Resolutions of Respect.

At a meeting of the Ladies' Mite Society connected with the Reformed church, Shippensburg, the following preamble and resolutions were unanimously adopted:

WHEREAS, In the Providence of God, death has entered our Society, and removed from our midst—from the labors of the Church Militant to the joys of the Church Triumphant, three of our members—Mrs. Agnes Dice, Mrs. Mary L. Clever, and Mrs. Sarah A. Daihl; who were earnest workers in the cause and service of the Master; therefore,

Resolved, While we recognize in these dispensations the hand of an All-wise God and Father, calling from our Society these estimable servants of Christ, who by their daily walk and conversation set forth a bright example to us in the work of the Church, we bow in humble submission to the decree of "Him who doeth all things well," with the hope that through these calls we may be stimulated to greater exertions in the cause of Christ.

Resolved, That we will ever hold in grateful remembrance the wise counsels given, and the Christian example shown us by our deceased sisters—for though dead—they yet speak.

Resolved, That a copy of these resolutions be sent to the families thus bereaved, spread upon the minutes of the Society, and be published in the MESSENGER.

MRS. MARY F. MILLER.
MRS. M. E. TOTTON.
MRS. ANNA B. FLASTERER.

DIED.—At the residence of her nephew, Mr. Mortimer Fitch, near Walkersville, Md., on September 14th, 1887, Susanna Smith, aged 71 years.

Sister Smith was from early in life a very consistent and faithful member of the Reformed church at Union Chapel, Frederick county, Md. Her life and conversation were such as becometh an exemplary Christian character. She was one of those quiet, plain, unassuming and unostentatious followers of Christ whose acts of faith, devotion and charity speak forth more than volumes could tell. She loved the Lord's kingdom—the house of His abode. As often as possible she attended upon the means of grace and was not absent from the holy communion unless providentially hindered. According to her ability she contributed largely to the support of the Gospel, and did so cheerfully. Her illness was not long, but she seemed conscious that the end was near at hand, and when it came she passed peacefully to rest in the Lord. Her funeral occurred on the 16th, at the Glade church, where the sermon was preached from Rev. 3: 11, by her pastor, Rev. A. Shulenberger, assisted by the writer. Her body now sleeps in the Glade Cemetery by the side of her brother, Michael Smith, with whom she had lived many years, but who preceded her to the eternal world about five years ago.

S. M. H.

DIED.—Near Sabula, Clearfield county, Pa., October 5, 1887, Elder William Beer, in the 68th year of his age.

In the death of this good man, what is known as the Boon's Mountain congregation of the DuBois Mission, loses one of its founders, and one who, until recently, was its most prominent member. Twenty five years ago Bro. Beer and his wife moved from Armstrong county, Pa., to the wild country known as Boon's Mountain, which, until within a few years back, was, in a manner, destitute of church privileges. Yet he trained a family of eight children in the fear of the Lord, traveling many miles in a wagon to his former home, to have some of them baptized, and that he and his wife might enjoy the holy communion.

When, after years of waiting, his prayers for a church and pastor at his own home were answered, he and his family composed the body of the congregation, and he became its first elder. And never will the writer forget his constant devotion to the work of maintaining the congregation and building the church there.

He gladly gave the beautiful acre on which the church stands, and much of the material and money to build it. Besides all this, he spent numberless hours of bodily toil in helping to erect the church and afterwards beautifying it and improving the grounds. His faith in the Scripture was absolute, and his attachment to his church and minister we have never seen excelled. He had been a soldier in the war for the Union, and there contracted a disease which clung to him through life, and was evidently the cause of his death before he had quite reached the threescore years and ten of his useful life. He will be missed by the aged wife who faithfully shared the toils and cares of life with him for so many years; by the children who so long looked up to him; by the community in which he was esteemed, and by the members of the church for which he did so much, and by the side of which his body now lies, in the sure hope that Christ will change it and fashion it like unto His glorious body.

D. H. L.

Acknowledgments.

Foreign Missions.

Received at Harrisburg, from July 30th, 1887, to Sept. 30th, 1887, both dates inclusive.

Rev. D. W. Ebbert, Spring City, Pa., from a lady member of E. Vincent Ref. ch.,	$5 00
Rev. S. R. Bridenbaugh, Children's Day offering, Church of the Ascension, Norristown, Pa., 59.45; and from a Friend of Missions in same church, 10.00,	69 45
Mrs. Maude Ohl, treas. of Ladies' Miss. Society of Mulberry, Ind., for school building at Sendai, Jap'n,	20 00
Rev. F. H. W. Kuckherman, New Knoxville, Ohio, viz., S. Lutterbe, 5.00; Ad. Eschmeier, 1.00; Anonymous, 5.00,	11 00
Rev. F. A. Rupley, D.D., Martinsburg, Pa., from Emler Valley Miss. Soc., St. Clairsville chge,	50 00
Rev. J. A. Peters, from Andrew P. Roth of Shiloh Ref. ch., Danville, for Girls' school at Sendai,	5 00
Rev. F. Mosebach, from Reformed ch., Crocker, Iowa,	5 00
John Denny, North Georgetown, Ohio,	2 00
Rev. Fred. O. Zesch, from the Mission-Verin of Salem Ref. ch., Cincinnati, O.,	25 00
Rev. F. Maurer, Neosho, Mo.,	1 00
Rev. N. Gehr, D.D., received by him per Rev. B. Forster, viz., G. T. Bauer, 1.00; T. Keck, 50 cts.; E. F., 50 cents,	2 00
Rev. J. G. Kuhl, from Ref. ch., Covington, Ky.,	6 00
Rev. L. Brugger, from Salem Ref. ch., Boeger's Store, Osage Co., Missouri,	23 00
Rev. J. T. Reber, treas. Schuylkill Cl., for school Sendai, viz., S.S. 2d Ref. ch., Reading, Pa., 27.32; Soc. of Christian Endeavor, 5.00; St. Mark's Ref. ch., Cressona, Pa., 14.00,	46 32
Rev. C. Brunner, Bridgeport, Conn., coll. at Classical Miss. Service, 4.10; Mission Verein, 2.00; Mrs. Russell, 1.00; Miss. Letters, 25c.,	7 35
Mrs. C. Merrill, Pres. Woman's Miss. Soc., Ref. church at Marshallville, Ohio, for Girls' school, Sendai,	15 00
I. G. Gerhart, treas. Tohickon Cl., viz., Rev. J. Kehm, Indian Creek chge, for school building in Japan, 50.00; Rev. J. Rothrock, Lansdale, 7.00; Rev. D. Rothrock, Kintnersville Sunday-school, 2.00,	59 00
Rev. Tobias Kessler, treas. Lebanon Classis, viz., Rev. J. E. Heister, D.D., Annville chge, 37.41; S. S. Christ's Ref. ch., Annville, Pa, 20.00,	57 41
Rev. J. W. Knappenberger, Mercersburg, Pa., on account of educating Katomi at Graham Seminary, Tokio,	11 00
Rev. B. Ruff, Carothers, O., from Mr. Jacob Riedel, Chatfield, O.,	50 00
John S. Geiler, Superintendent Trinity Ref. S. S., Norristown,	10 00
A. L. Foucht, secretary St. Paul's S. S., Glenford, Ohio,	17 00
Rev. J. A. Keller, from H. Fullmer, treas. St. Jacob's Miss. Soc., Hartville, O.,	5 00
Geo. W. Heusel, from St. Paul's Ref. ch. and S.S. of Quarryville, Pa., for school building,	10 00
Rev. J. Vogt, from Zion's Ref. church, Delaware, Ohio,	21 00
Rev. A. B. Shenkle, Millersville, Pa., from a Lady Friend for school building,	2 00
Rev. H. S. Garner, treas. Westmoreland Cl., from Miss Eliza Barnhart of Greensburg, Pa., for Girls' school, Sendai,	25 00
Rev. T. F. Hoffmeier, from C. E. Wise, treas. Ref. S. S., Middletown, Md., for Rev. Hoy's Training School in erecting building in Japan,	47 87
Rev. Joseph Sechler, secy. of the Cl. of Northern Illinois,	21 22
Rev. J. Christ, from Mission Festival of Ebenezer and Zion's Ref. ch., Waukon, Iowa,	8 00
Samuel C. Tussey, per Rev. C. U. Heilman, Alexandria, Pa.,	20 00
Rev. A. D. Gring, from Mrs. Florence Sacks, San Francisco, Cal.,	2 00
Rev. J. I. Good, from Mrs. Lydia Kohler, Philadelphia,	5 00
John Lucabaugh, Barber's Mills, Ind., from Bluffton chge, Pastor W. H. Xanders,	30 00
Rev. W. H. H. Snyder, Bellegate, Pa. Ref. ch.,	25 00
C. M. Boush, Esq., treas. St. Paul's Cl., from Greenville chge, Rev. S. Eisenberg, pastor,	57 30
Sebastian Ebinger, Phila.,	1 00
Rev. F. W. Kremer, D.D., from S. S. of 1st Ref. ch, Lebanon,	100 00
Friends at Sulphur Springs Hotel, Pa., per Rev. A. D. Gring,	4 72
Rev. C. A. Limberg, Butler, Pa., "The Lord's Portion,"	6 50
Rev. Albert Gosser, from East Hover coug, West Salem chge, Ohio,	2 00
Henry Lady, from Reformed Miss. Soc., Arendtsville, Pa.,	20 00
Rev. A. C. Pretzer, part of harvest home thankoffering from Ref. ch, Birmingham, O.,	8 50
Rev. R. C. Bowling, treas. Clarion Cl., viz., Women's Miss. Soc., St. Petersburg chge, per Miss Beam, treas., for Girls' school, Sendai, 10.00; St. Luke's S. S., Kittanning chge, Children's Day, 20.00,	30 00
Mrs. L. S. Stoner, Massilon, Ohio, treas. Women's Miss. Soc., Richville cong, for education native ministers,	25 00
Rev. W. A. Haas, treas. W. Susq. Cl., viz, Francis Glass, Freeburg, Pa., 4.00; W. M. Reber, Beavertown, Pa., for school building in Japan, 5.00,	9 00
Elder B. Kuhns, Dryton, O., traveling expenses attending meeting of Executive Com. donated to the Board,	20 00
Rev. J. Matter, pastor, Elk Rapids, Mich., from 4 persons, for Miss. Letters,	1 20
Rev. A. H. Kremer, D.D., from Mite Society of Ref. church, Carlisle, for Girls' school building, Japan,	50 00
Rev. Jacob Dahlman, D.D., Akron, Ohio, personal subscription, 25.00, and from 1st German Ref. ch., Akron, O., 20.00, for sending Rev. D. B. Schneder to Japan,	45 00
Rev. F. H. W. Kuckherman, New Knoxville, Ohio, from Missonary Festival, Ref. ch., New Knoxville, Ohio,	110 00
Rev. J. A. Hoffheins, part of Easter offering of S. S. of Ref. ch., Martinsburg, W. Va., for sending Rev. D. B. Schneder to Japan,	10 72
Rev. P. Leich, Riceville, Wisconsin, from Friedens Gemeinde,	10 00
Rev. J. H. Buser, Children's Day coll., Ref. ch., Ft. Seneca, Ohio,	4 00
Rev. S. W. Seeman, Thornville, O., Children's Day coll. for school, Sendai,	13 05
Rev. R. F. Shultz, pastor Emanuel's Ref. S. School, Reedsburg chge, O.,	3 42
John A. Keller, Bradner, Ohio,	7 00
Rev. J. E. Freeman, Weissport chge, Pa., viz, Lentz's S. S., 1.50; Weissport S. S., 3.00,	4 50
Rev. Hugo Eickelberg, from Ref. church, Haskins, Ohio,	7 50
Jas. T. Reber, treas. Schuylkill Classis, from Soc. of Christian Endeavor, 2d Ref. ch., Reading, for Girls' school, Sendai,	28 22
Rev. D. L. Fouse, Lisbon, Iowa, from Grace Ref. S. S., Children's Day Service,	15 00
Rev. A. J. Meyer, communion offering Ref. church, North Lima, Ohio, 7.40; Elder George Hornekel, 5.10,	12 50
Rev. A. J. Keller, Children's Day coll., Hartsville S. S., O., 8.15, and baptismal gift, 2.00,	10 15
Rev. C. Baderischer, part of Miss. Festival coll. Friedens Gemeinde, Shelby, O.,	5 00
Mary E. Long, cor. sec. Miss. Soc., Ref. ch., Lewisburg, Pa.,	20 00
E. I. Santee, treas. Christ Ref. ch., Phila.,	31 10
Savings of Henry J. Secsler, two and a half years of age, now deceased, per Rev. J. H. Sechler, Centre Square, Pa.,	1 37
Rev. F. J. Saurber, from Geo. A. Sleeger, treas. Heidelberg Ref. ch., York, Pa.,	11 35
Rev. M. G. I. Stern, treas. Board of Home Missions of Central and North West Synods, viz., by Rev. C. C. Kriete, from Paul Geise, a scholar in S. S., Salem Ref. ch., Fort Wayne, Ind., 50 cents; A Friend of Missions in Poland, Ind., by Rev. A. G. Gekeler, 2.00; From a Friend of Missions in 2d Ref. ch., Indianapolis, Rev. M. G. I. Stern, pastor, 25.00; from Rev. P. Steinhage, part coll. Sellersville, Ind., 10.00,	37 50
H. K. Poorbaugh, Mingo, Iowa, from Green Valley Union S. S. for Girls' school, Sendai,	2 09
Rev. C. Wisner, from 1st Ger. Ref. ch., Indianapolis, Ind.,	6 00
Rev. J. W. Love, Wichita Kan., viz., Wichita Miss. cong, 16.57; Cheney cong, 1.00,	17 57
Rev. C. M. Schaaf, from St. Peter's Ref. cong., Huntingdon, Ind.,	10 00
Rev. G. Graedel, from Miss. Soc., Ref. ch., Seattle, Washington Ter.,	3 65
Rev. C. A. Schultz, treas. 1st Ref. church, York, Pa.,	11 42
Wm. H. Schall, Phila., for sending out Rev. D. B. Schneder,	10 00
Lloyd E. Coblentz, chairman Miss. Com. of students of Ref. Seminary and Franklin and Marshall College,	8 00
Rev. A. R. Bartholomew, from Broad Mountain S. S., Pa. coll. harvest home festival,	8 25
Rev. R. C. Bowling, treas. Clarion Cl., from Emlenton chge, Pastor J. F. Meckley, viz., Salem cong., 8.29; St. John's cong., 5.00,	13 29
Rev. Wm. H. Shults, Springboro, Ohio, for Girls' school building, viz., Springboro Ref. S. S., Children's Day, 11.30; Rev. W. H. Shults, 5.00; Mrs. Clara W. Shults, 5.00,	21 30
Rev. J. A. Toensmeier, for Girls' school, from Ref. S. S., Robertsville, O.,	10 88
Rev. H. Henner, part collection Mission festival, St. Peter's ch., Clay City, Ind., 5.00; S. S., same church, 3.00,	8 00
Rev. E. Delorme, Reformed Salem church, Magley, Indiana,	16 39

RUDOLPH F. KELKER,
Treasurer Foreign Missions.
Harrisburg, Pa., Sept. 30, 1887.

Religious Intelligence.

Home.

Union Seminary in Virginia opened with forty-three students.

Roanoke Presbytery in Virginia has voted that "union with the Northern Presbyterian Church is both inexpedient and undesirable."

The Book Committee of the Methodist Episcopal Church have elected Dr. George R. Crooks, of Madison, New Jersey, to the position of editor of the *Methodist Review*, made vacant by the recent death of Dr. Daniel Curry.

The last annual report of the Presbyterian Board of Relief, made to the General Assembly of the Presbyterian Church of the United States, shows a contribution, by the churches and individual donors, to this charity to the amount of $136,323 58, which is more than that of the previous year by $16,000. We are glad to see that the churches under the care of the General Assembly are exhibiting some conscience toward disabled, aged, and indigent ministers belonging to the denomination. Every denomination should make adequate provision for the wants of such ministers.

THE AMERICAN BOARD.—The following report of the final session of the American Board, held in Springfield, Mass., on the 7th of September, will give the drift and spirit of the discussions:

Rev. Dr. George F. Pentecost offered the opening prayer. Rev. Dr. A. H. Plumb, of Boston, offered a resolution for the appointment of a Special Committee of seven to investigate the methods of the Prudential Committee. This was debated with much earnestness by Professor Egbert C. Smyth, of Andover; Rev. Dr. G. H. Hutchins, of Ohio; Rev. Dr. E. Parker, of Hartford; Rev. Dr. Dwinell, of California; Dr. Todd, of New Haven; and Rev. Dr. Noble, of Chicago.

On motion of Dr. Noble, the resolution was laid on the table.

Dr. Plumb said that the Board had always courted investigation, and he wanted a committee to turn on the light and throw the truth in opposition to newspaper misrepresentation. If there was anything the matter with him, he was willing to step down and out. He alluded to Professor Smyth as a disturber of the unanimity of the Prudential Committee, and referred to his masterly generalship. Dr. Plumb's resolution was seconded by ex-President Porter, of Yale.

Professor E. C. Smyth said that all personal questions were secondary to him. He voted a ticket last year with his own name scratched and Dr. Alden's name on it. He would have voted for Dr. Alden this year if two policies had not come into collision—comprehension and exclusion. All personal questions are subordinate to that. The great question is how the Congregational Churches can carry the Gospel to the ends of the earth. The real question is one of principles rather than methods of administration. Dr. Smyth referred to the methods used by the majority in electing corporate members. Thirteen were chosen, and all but one committed to a certain principle. Last year at Des Moines, there was a free open discussion—no caucus—and *no members pledged to carry out the details* of the caucus.

Are we to let this policy go on unmodified? I know of scores of persons who might be in the mission field to-day working for the Master who are shut out by the action taken here. If we go on in this new way, new members will be added every year to support one side of a theological controversy. We are doing things which are never allowed to be carried on in the administration of a political party. Allusion has been made to my generalship. I would follow the Lord Jesus Christ to death if need be, but I would never submit to such tyrannical rules as are adopted here. Dr. Symth touched upon the probation theory, and avowed his concern for the fate of the innumerable dead, and said: "You are putting this Board into opposition to the whole ocean of humanity of which Christ is the head, and your rules and resolutions will be swept away by the universal power of Christ's love and divinity." He thought the investigation proposed would be fruitless.

Rev. Dr. R G. Hutchins, of Ohio, defended the committee on nominating new corporate members. It was within the power of the committee to nominate more, and he utterly disclaimed any attempt to "pack" the committee. If it had been the purpose to pack the meeting more would have been nominated. The only question with the committee was, "Could the nominees serve the Board well."

Rev. Dr. Parker, of Hartford, welcomed Dr. Plumb's resolution, and said he knew he spoke for the minority in asking for grace to accept anything that would tend towards unity. Rev. Dr. Dwinell, of California, said that the Board stands on the principles adopted long ago, and for the small minority of 100 to claim to change the principles of administration is too much to be asked.

Rev. John E. Todd said there was no question of maladministration, and the question of principles had already been settled by vote. Rev. Dr. Noble, of Chicago, said that the Board has declared its two principles of administration, reasserting its old position. This is understood and published in all the newspapers. The committee would naturally be divided if fairly appointed; two reports would be made next year; we should have to go all over the ground again, and it never would be settled in that way. Dr. Noble moved to table the resolution, and the motion was carried almost unanimously.

The usual complimentary resolutions and farewell addresses were made. The next meeting of the Board will be held at Cleveland, Ohio, and Dr. N. J. Burton is to preach the sermon.

Foreign.

Mgr. Persico, the Papal delegate to Ireland, in a sermon delivered in Dublin, October 10th, said that he was gratified at the devotion of the Irish to the Pope. Their devotion was manifest throughout all Ireland, even including Ulster. He stated that he was grieved at the poverty which existed in the West of Ireland, but rejoiced that in other parts of the country such an unhappy state of affairs did not exist.

The Rev. M. Baxter, of the Church of England, has just delivered three "prophetic lectures" at Liverpool. According to Mr. Baxter, England soon is to be separated legislatively from Ireland, India, and her colonies. Lucien Bonaparte is to become King of Syria, and, later on, Emperor of France. Belgium and the Rhine provinces are to be annexed to France. In 1896, 144,000 Christians are to ascend from earth to heaven, and the millennium is to commence on April 11, 1901. The lecturer challenged any minister or individual to show that he had made any mistake, of whatever nature such "mistake" may be.

A London periodical lately invited its readers to send in lists containing what in their judgment were the best 100 hymns in the English language. More than 3,400 lists were received. The first hymn upon the larger number of lists was Toplady's "Rock of Ages," having received 3,215 votes. The second in point of popularity was Lyte's "Abide with Me;" the third, Wesley's "Jesus, Lover of My Soul." A hymn which is greatly liked and widely sung, "My Faith Looks Up to Thee," occupied only the sixty-ninth place on the list. The list contains hymns from fifty-five different authors, and among these Dr. Watts and Charles Wesley stands at the head, each contributing seven hymns.

The Reformed Alliance of Germany, is gradually growing in numbers and influence. During the past year 5 congregations have formally united with it. The congregations at Neermoor in East Friesland, at Emden; the Bethlehem church, at Berlin; the French Reformed church, at Magdeburg; and the congregation at Ringstedt, in Hanover. At the recent conference at Detmold, there were 121 members, of whom 36 already belonged to the Alliance, and 85 were new members. A peculiarity of this conference was the larger number of ministers who took part in it. Heretofore a large number of its members have been from the laity or the eldership; these also belong to the Alliance, united to it in various ways. 1. The Synod of the Reformed Churches of East and West Prussia. The Synod of Bavaria. 2. The Old Coetus of East Friesland, the Presbyteries or Consistories of the Congregations of Gronenbach in Bavaria, and the Consistory of Strassburg. 3. The Reformed Book Concern of Barmen, the Reformed Society of Brunswick, and the branch society in Elberfeld. 4. The congregations of Elberfeld, Lissa, Leer, Altona, Stapelmoor, Danzic, Weener, Elbing, Ringstedt, Wulfrath, Buckeburg, Emden, Neermoor, Bethlehem church, of Berlin, French Reformed church of Magdeburg, in all 15; representing probably 70,000 adherents. 5. Further, 360 individual members and 7 friends of the Alliance in foreign lands. The moderator, Dr. Brandes, reported that there were 800 Reformed congregetions with 1,500,000 adherents.

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"I have known Dr. Starkey for thirty years," resumed Mr. Siddall. "He is worthy of my most sincere endorsement. But I wish he would advertise his great remedy."

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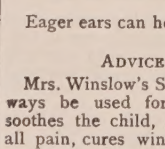

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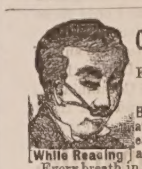

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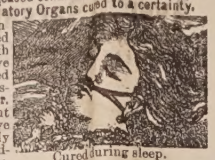

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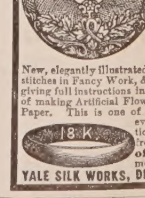

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at the two churches. The baptism of a little girl formed a fitting adjunct to the exercises.

At night the Western service was used. The children, as in the afternoon, acquitted themselves with credit. The pastor directed his remarks more particularly to parents, the text, "Fathers, provoke not your children to wrath," leading to an inculcation of the influence of example.

At all the services collections were taken for the various benevolent purposes of the church, resulting in an aggregate of $50.51, to which further contributions will be added by some not able to be present. T.

Jefferson.—Children's Day was appropriately observed in the Mt. Zion congregation, on the last Sunday of September. Flowers and fruits adorned the sanctuary. The audience was large, and services interesting. Offerings $7.72. Object, beneficiary education. The day was observed by the Jefferson congregation, on the first Sunday in October. The church was beautifully decorated with flowers. Offerings $12 48. Object, beneficiary education.

Mt. Pleasant.—Children's Day was observed here on October 2d, the regular day. The church was well filled, and beautifully decorated with flowers. A beautiful service, partly last year's, and with recitations by the scholars was rendered. An address was made by the pastor, Rev. A. Shulenberger. The infant class, 36 in number, had a responsive service. One pleasing feature was the class of girls taught by Miss Celia Zimmerman having bouquets, and after the service marching to Effie Ketrow's grave, and laying their floral offerings there. She was a member of the class and died on the 17th ult., and was buried on the 19th, in her 13th year. She was a regular attendant, and loved her school.

Nebraska.

Humboldt.—The annual harvest home and missionary festival was held in this charge, September 25th. Rev. T. L. Schatz, of Harbine, Neb., preached in the morning. Rev. W. F. Horstmeier, of St. Louis, Mo., and J. T. Lang of Steinauer, Neb., in the afternoon. The services were well attended, the collection $34.00. Three years ago, when we came, our Church was not known here, no church paper was read. Since then we have had difficult work as a missionary, but our labor has not been in vain. We have reason to be encouraged in our work on the prairie of the West.

Synod of Reformed Church of the United States.

One Hundred and Forty-first Annual Sessions.

According to adjournment, the Synod of the Reformed Church of the United States will hold its annual sessions in the First Reformed Church at Sunbury, Pa., on Wednesday, October 19th, 1887, at 7.30 P. M. The Stated Clerks will please forward to me the credentials of the delegates of their respective Classes ten days prior to the meeting of Synod.

Railroad Arrangements.

The undersigned takes pleasure to state that a reduction in railroad fare has been secured for delegates and their families, and others who may desire to attend the sessions of Synod to be held October 19th at Sunbury, Pa.

Orders for Excursion Tickets have been obtained from the Philadelphia and Reading Company, and also from the Pennsylvania Railroad Company, including the following divisions:—West Jersey R. R. and branches; Penna. R. R. Division; Phila. and Erie R. Division; Philadelphia, Wilmington and Baltimore, and the Northern Central Railway Division.

Those desiring to avail themselves of this privilege will please inform themselves accurately as to the route on which they intend to travel and make their application for orders accordingly. As the Stated Clerk is required to give the name and route of each person to whom an order is issued, applicants will see the importance of definitely stating these facts. Send a stamped envelope containing your address, and let your application be no later than the 15th of October.

JNO. P. STEIN,
Stated Clerk of the Synod of U. S.
Millersville, Lan. Co., Pa.

Philadelphia Markets.

Wholesale Prices.

Monday, October 10, 1887.

BREADSTUFFS.—Flour. Supers, $2.25@2.65; winter, extra, $2.75@3; Pennsylvania, family, $3.50@3.75; Pennsylvania, roller process, $4@4.25; Western winter clears, $3.90@4.10; do. straight, $4.10@4.25; do. patent, $4.37½@4.60; Rye Flour, $3 50 per bar.

WHEAT.—We quote No. 2 red spot in elevator 81¼c.; October, 81¾c.; November, 81¾c.; December, 82⅞c.; January, 83⅞c.

CORN.—Sales of 4800 bushels No. 2 mixed in grain depot, 53⅜c.; October, 51c.; November, 51c.; December, 48⅝c.; January, 48¾c.

OATS.—Sales of 1 car No. 3 mixed, 32½c.; No. 3 white on track, at 34¼c.; 2 cars No. 2 white, 35¼c.; October, at 35¼c.; November, 35⅛c.; December, 35¾c.; January, 36¼c.

PROVISIONS.—We quote 1Mess Pork at $16; family Pork, at $16.50@17.50; as to weight; shoulders in salt, 6¼c.; do. smoked, 7@7½c.; breakfast bacon, 10½@11½c.; Loose butchers' Lard, 6¼@6¾c.; prime steam do. $6.87@7; city refined do. 7¼@8c.; Beef Hams, $18@20; smoked beef, 14@16c., sweet pickled hams, 10½@12c.; as to averages; city family beef, $8.50@9 ₩ bar. City Tallow in hogsheads, 4@4¼c.

POULTRY.—We quote livechickens, 10c.; live Turkeys, 9@10c.; Dressed fowls, 11@12c.; dressed spring chickens, 11@12c.

EGGS.—Pennsylvania, and of near-by stock, 21c., Western at 20@20½c.

BUTTER.—We quote creamery extra, 24@ 25c.; do. fair to prime, 21@23c.; creamery prints, 27c.; do. fair to prime, 24@26c.

CHEESE.—We quote New York full-cream fancy, 12¼c.; do.do.prime to choice 11¾@12¼c.; Ohio flats, fancy, 10¾@11¼c.

REFINED SUGARS.—Powdered, 6⅝c.; granulated, 6¼c.; Crown A. 6¼c.; crystal A. 6⅜c.; confectioner's A. 6⅛c.

COTTON.—9¾c. for middling uplands.

HAY AND STRAW.—We quote Timothy, choice, at $15.50@16; do., fair to good, $13@14; Rye Straw, $16.50@17 for straight without wood.

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